

**SPIRITUO-ETHICAL PHILOSOPHY
OF
GURU ANGAD DEV**

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DR. JODH SINGH



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by

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FOREWORD

Sikh way of life is the grand fusion of spirituo-temporal concerns in which multi-dimensional growth of personality of man is envisaged by the Great Gurus. Guru Nanak Dev flourished in the medieval period, which due to external invasions was full of turmoil for Indian masses and due to sectarian infighting full of confusion, superstition and orthodoxy. Guru Nanak Dev grappled directly and single-handed. He undertook long and arduous sojourns to different parts of Asia to propagate an altogether new philosophy of life of self-respect, effacement of ego and all loving doctrines of *sangat*, *langar* (*pangat*), *kirat karana* (work culture), *nam japana* (perpetual remembrance of God) and *vand chhakna* (sharing with the needy). People rallied around Guru Nanak and the great Guru himself practised his doctrines at Kartarpur where the legacy created by him was handed over to Guru Angad Dev, whose 500th birth anniversary on April 18, 2004 is being celebrated by the devout all over the world. Guru Angad Dev, earlier known as Bhai Lahina, remained in the company of Guru Nanak for about seven-eight years and proved himself, the most obedient, humble and self-abnegating person who ultimately merged his total self in the self of Guru Nanak. Seeing his devotion and rational approach towards the projects of the transformation of the society initiated by him, Guru Nanak set a very healthy and altogether novel precedent by offering Guruship to Bhai Lahina, thus making him Guru Angad in preference to his own sons Sri Chand and Lakhmi Das.

(vi) SPIRITUAL-ETHICAL PHILOSOPHY OF GURU ANGAD DEV

This book written by Dr. Jodh Singh, a professor of Sikhism and the Editor-in-Chief of Encyclopaedia, of this University is a humble contribution towards the quincentenary birth day celebrations of Guru Angad Dev. I hope, the work in hand will throw light on some hitherto less-known aspects of the life, *bani* and teachings of Guru Angad Dev.

Punjabi University,
Patiala.

Swarn Singh Boparai
Kirti Chakra, Padma Shri
Vice-Chancellor

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CHAPTER I

THE MILIEU

Prof. Niharranjan Ray the founder director of Indian Institute of Advance Studies, Shimla, explores and analyses the social history of the Sikhs and delves deeper into the facts and forces that went into making the Sikh society which, says Prof. Ray, on the one hand seems to be an integral part of the larger Hindu and Indo-Muslim society and yet on the other, is a definitely distinct and identifiable community of people with an integrity of their own.

Focussing assiduously on the three great turning points in the history of Sikhism, symbolized by the first Guru, the fifth Guru and the last Guru, Professor Ray in his work, *The Sikh Gurus and the Sikh Society* gives exposition to the milieu, the message and the mission of Sikhism. While dealing with the Sikh Gurus, one is readily reminded that the period of the Guru is all but coterminous with the rise, growth and attainment of the peak of Mughal imperial power and glory.

To appreciate the accomplishments of Guru Nanak and his successor Guru Angad Dev, before we endeavour to analyse the social and religious situation under the impact of Hinduism, Islam and the Yogis of the time, it will not be improper to glance at the political anarchy and the disintegrating spirit already prevalent in the Northern India. Right from the 10th century onwards, hordes of invaders were pouring into Indian territories with no less an aim than of plundering, molesting and massacring the

dumbfounded Indian masses. As many as sixty foreign invasions had taken place during these five hundred years up to the time of Guru Nanak.

The Delhi Sultanat (1206-1526) had lost its hold upon the provinces of India, and was struggling for the survival of its own self. The Tughlaks often acted so foolishly that they lost their hold everywhere in the country. In the closing years of the fourteenth century there were two rival Sultans, Nasiruddin Mohammad in Delhi and Nusrat Shah at Firozabad. Among the supporters of the latter were the 'Amirs' of the neighbouring areas in Punjab, but they were much more interested in furthering their own interests than those of their overlords. In such circumstances the government fell into anarchy; civil war raged everywhere and scenes were exhibited unheard of before of two kings in arms against each other residing in the same capital. Some of the governors of the provinces took little interest in these civil dissensions, hoping to take advantage of them by becoming independent in the end.

The situation mentioned above provided a nice opportunity for anybody having a strong will and valour to crush the crumbling Indian provinces. Besides the above situation prevalent, the rich temples of India and their wealth had always been an attraction for the outsiders. Punjab was the north-west gateway of India, always liable to get the first assault of any invasion and Taimur crossed the Indus in the last months of 1398 with an ambition of capturing Delhi. Punjab was completely ransacked and Delhi was also subdued by Taimur. Prof. A.C. Banerji maintains that there were about one lakh Hindu prisoners in Taimur's camp, and the conqueror proudly proclaimed throughout the camp that every man who had infidel

prisoners under him was to put them to death. Whosoever neglected to do so, should himself be executed and his property given to the informer. When this order became known to the Ghazis of Islam, they drew their swords and put their prisoners to death. The so-called infidels, numbering 1,00,000 were on that day slaughtered. The learned professor recalls in the words of Taimur himself, that Maulana Nasir-Ud-din Umar, 'a counsellor and a man of learning, who in all his life had never killed a sparrow, now in the execution of my order slew with his sword fifteen idolater Hindus who were his captives'. Apart from this, an immense booty was collected in the shape of rubies, diamonds, pearls, gold and silver. Except the quarters of the Saiyads, the Ulema and the other Muslims, the whole city was sacked.

The weak rulers of small states of Punjab, Delhi and neighbouring areas could not recover from the losses sustained by them on account of the plunder mentioned above. For about fifty years following Taimur's invasion, Punjab had neither peace nor effective government. It was continuously facing foreign invasions and internal anarchy. The weakness of Delhi invited trouble in Punjab and due to want of adequate relief for the harassed province, lawlessness became a deep rooted malady. Neither the cultivator, nor the trader could carry on his work. The common people virtually deserted by their weak rulers, unorganised and untrained to defend themselves, succumbed to death and dishonour in a spirit of utter helplessness.

Muslims had already settled down in India before Guru Nanak. For many centuries before Guru Nanak, invaders had been pouring into Indian territories with different cultures and religions, but they somehow or the other, were

all absorbed by Hinduism. Invaders used to come and go having the least intention of settling down here, but with Muslims it was a different case. They attacked India in order to subdue it, and after their victory, settled down here with all their cultural and religious ways of life. Their way of life was reasonably new to Indian masses and for a few centuries Hindus could not understand and adjust themselves to the new circumstances. When large scale forced conversions to Islam were going on, the Hindus became sternly defensive. Strict adherence to the codes of religion turned Hindus to be superstitious and orthodox which, on the one hand made the invaders more bigoted, and on the other, left the Hindu social and religious structure more chaotic.

In fact, erstwhile ruling classes were largely responsible for the precipitation of such confused situation in India in general and in Punjab in particular. Meanwhile a powerful generation of yogis had emerged from the ruins of Buddhism. On the one hand, the yogis were much dissatisfied with the Hindu way of life and on the other, they were afraid of being directly involved in the socio-religious struggle between the dominating foreigners and the crumbling Hindu society. As a result, they often withdrew from the masses taking refuge in remote jungles or mountain caves. Such yogis were scattered all over India and they had their connections with one or the other organisation of their own. Some of them deeply influenced the common man with their spiritual attainments and miracles, and many of them had really achieved Tantric powers, through various cumbersome processes of concentration and control of vital breath.

The Indian subcontinent in the middle ages was inhabited by three types of people; these were fanatical

Muslims, orthodox Hindus and awe-inspiring Hathayogis, who on the basis of their occult powers were very much prominent among the God-fearing Indian masses. Yogis had emerged on the ground of revolt against the stiff caste classification and orthodox attitude of society, but they too could not maintain any equality among themselves and with other fellow beings. Externally, the yogis struck at the caste system fiercely and rebuked the superiority derived out of it, but internally every follower of the yoga-marga, considered himself superior to the low creature of society. He pitied the extroversion of others, ridiculed them through many complex dialogues and hoped that the people should feel taken aback after seeing his magical feats. On the other hand, the devoted *bhakta* accepted wholeheartedly the four-fold classification of society, and its hierarchy. He obligingly felt himself as a drowning passenger in the world-ocean and repented grossly for the sins committed by him. He was, however, hopeful that the all-pervading God might listen to his cry one day and liberate him from the bondage of life. One was proud of his knowledge and the other of his own ignorance; one considered the body (*pinda*) as the universe-*brahmanda*, and for other the whole *brahmanda* was nothing but a *pinda*. One was confident of his own self, the other relied on Rama. One considered love as a weakness, the other considered 'knowledge' as harsh; one was yogi and the other was a *bhakta*.

These extremes were the fertile grounds for the suspicions and superstitions in society. People faced a spiritual and social loss and the result was not healthy. Two reactions of this were evident among the common men. A doubt was created in the heart of the devoted householder by the teachings of the yogis. The common

man started thinking that maya is horrible, which in no way would free the mortals from bondage and the way of achievement is tedious; the man without yoga practice shall be led to tortures known only to God; God knows how long he would wander in the cycle of transmigration. The world-ocean is devouring us, illusions of maya are infinite and the way of practice (of yoga) is very rough and tough; the battalions of impediments are there obstructing the way and the lot of the poor householder is bound to be hopeless. On the other side, the *bhakta* had made the common man totally carefree. Even by mistake if anybody happened to recite *Hari-nama*, he need not do anything else; the gates of heaven are obliged to be opened if once the mark of Vishnu is put on the forehead; if somehow you get the Tulasi beads, your place in *golaka* is reserved. *Kaliyuga* is the best of all the ages because mental sins breed no fruit in it, yet the mental sacrifices bring full harvest of happiness. Rama's name is greater than Rama himself; hence there is no cause for any worry. Yoga left the householder to be more suspicious than required whereas *bhakti* made him excessively optimistic. Tulasi Das is also annoyed when he says that Gorakh gave the call for Yoga and thus forced *bhakti* to run away.

Dwelling upon the socio-religious milieu of the medieval Punjab Prof. Niharanjan Ray says that 'One must however recognize that there was a cluster of small all but politically inconsequential States of Hindu chieftains, mainly of Rajput origin, sheltered in the Valleys of what was until recently known as the Punjab Himalayas. Away from the trial, turmoils and socio-political upheavals that have been shaking the plains down below from about the eleventh century onwards, these small hill states had become small feudal citadels of an ossified religion of

Brahmanical Hinduism, of orthodoxy and obscurantism—and all but oblivious of the challenges that Hinduism and Hindu society were facing below, in the plains'. Such challenges were the strongest and most acute in the plains of the Punjab than any where else in India.

Taking cognizance of the various invasions on India through north-western passes, the names of different groups of people could be enumerated who entered India to serve their own ulterior motives. Right from Alexander the great, the Parthians, Central Asian pastoral and nomadic people had moved towards India like avalanche and in wave after wave, beginning in the pre-Christian centuries. The conglomeration of the Shakas, Kushanas ending only with the Islamised Turks, Afghans and Mughals in the thirteenth to the sixteenth century had made ethnically and culturally, the Punjab a great laboratory where many ethnic types and cultures became eventually fused into one homogenous people and culture.

Sanskrit was the official language of the intellectual elite and of Brahmanical Hinduism. In the pre-medieval period and medieval times there was hardly any scope for regional spoken languages and dialects of coming to the fore and making their impact felt. However, few non-brahminical protestant and esoteric sects such as Sahajayani and Tantrik Buddhists, Nathapanthis, Aghorapanthis, Avadhutas, Kapalikas etc. had started using dialects of the people for delineating their respective ideologies. This was indeed a fairly long period of rapid growth of our regional languages. Kabir was accepted as the tallest leader of the medieval Sant tradition, who could say *Sanskrit Kupjal* and *Bhakha bahata nir* : Sanskrit is the water of closed well but the ever flowing fresh water is *bhakha*, the spoken language of the people.

The Social And The Religious Situation

By the time of Guru Nanak, Islam as a religion had settled in India. Mughals were yet to come to India to share the Jagir of their ancestors. In the hymns of Guru Nanak, the Guru expresses a lot of pity for his fellow-sufferers. He is moved by the pathetic condition of the country and its people. He draws a heart-rending scene in his Asa hymns :

The head, which are adorned with tresses and whose partings are filled with vermillion; those heads are shaven with scissors and ladies' throats are choked with dust. They lived in palaces but now they are not allowed even to sit near the palaces..... When they were married, their bridegrooms were handsome beside them. They came seated in palanquins, which were adorned with ivory..... The ropes are put round their necks and their strings of pearls are broken. Both wealth and youthful beauty, which afforded them pleasure, have now become their enemy. The rulers had lost their conscience in merry making sensual spectacles and revelments. When Babar's rule was proclaimed, then no Pathan prince ate his food (GGS, 417).

Guru Nanak was deeply disturbed to see the revelries and merrymaking on the one side, and starved population reduced to the status of beggars on the other. Tears flowed out of his eyes when he thought of the misery of the Indian masses plundered by the hordes of bigots coming from distant lands. In the eyes of Guru Nanak, the Indians were a herd of cows and the invaders were lions, so the combat between the two was very unequal :

Having conquered Khurasan Babar has terrified Hindustan. The Creator takes not the blame on Himself, and has sent the Mughal as death's myrmidon. So much beating was inflicted that people shrieked. O God, did

you not feel any compassion? You, O Maker, are the equal Master of all. If a mighty smites another mighty man, then the mind feels no anger. But if a powerful tiger falling on a herd kills it, then its master should show manliness. The dogs have spoiled and laid waste the priceless country. No one is going to pay heed to these dead ones (GGS, 360).

Guru Nanak portrays a vivid picture of the kings, courtiers and learned men of the time who by neglecting the welfare of the masses were busy in creating bitterness and vanity :

The officials who pose to be learned and clever lay trap only for their own class. But hereafter they find no refuge. He alone is learned, scholarly and wise who practises the Lord's Name. First, the tree develops its roots in the ground, then alone it spreads out its shade above. The kings are tigers and courtiers dogs; they go and harass the sitting and the sleeping ones. The king's servants inflict wound with their nails. The king's curs lick up the blood and bite the poor subjects. When, in the Lord's court these men are to be assayed, the noses of these untrustworthy ones shall be chopped off (GGS, 1288).

In such a condition how could the subjects be peaceful. No spiritual progress could be attained in such chaotic circumstances. It was a dark age in the political as well as social history of India, though prior to this age India had given birth to many systematic schools of philosophies. Guru Nanak speaks of the situation thus :

The dark age is the scalpel, the kings are butchers and righteousness has taken wings and flown. In this no moon-night of falsehood, the moon of the truth is not seen to rise anywhere. In my search I have become bewildered. In darkness I find no path. By taking pride, mortals bewail in pride. Says Nanak, by what means can the mortals be delivered (GGS, 145).

Though such was the general atmosphere, it will be incorrect to assume that Islam had taken very deep roots in India. Somehow, Indians had started adjusting themselves to new circumstances. The two obvious results of this were, the cultivation of a spirit of toleration for the foreign religion and the move towards greater orthodoxy in order to save the Hindu identity. Hinduism, in fact was already obliged to be orthodox after the expulsion of Buddhism. Now, this second wave of different foreign concepts concerning religious life, led them further towards it. The orthodox became more orthodox; a natural growth of thoughts and their implementation suffered a serious setback. As a result, the contradiction between the ideals and the actions became immense. Safety of life and property became the primary concern and not the safety and propagation of humanitarian values. Hindus got few high offices in the royal courts; when they did so, it was due to their diplomacy and duplicity and not due to their learning and scholarship. Guru Nanak has ridiculed such vain persons who had lost moral courage :

You charge tax for the cow and the Brahmin. The cow dung will not save you. You wearing a loin cloth, put frontal mark, carry a rosary and eat the Muslim's provisions. O brother, within, you perform worship; outside you read Muslim books and adopt Muslim way of life. Lay aside the hypocrisy. By taking God's name you shall swim across (GGS, 470)

No religion teaches bigotry if the followers are discreet and honest to their respective faiths and do not turn out to be selfish. But the period prior to Guru Nanak badly suffered from communalism, fanaticism and a zeal for the imposition of ideas and faiths. The universal values of religion had touched their lowest ebb. No doubt that Indian rulers in earlier ages were also predominantly

seeking a religious sanction for every deed executed, but in this era of anarchy, due to selfish motives of both the classes i.e. the ruled and the ruler, the situation had turned to be the worst. Avers Guru Nanak :

‘Modesty and righteousness both have vanished and falsehood marches as head O Lalo. The function of Qazis and Brahmins is over and Satan now performs the marriage rites. The Muslim women read the Quran and in suffering call upon God O Lalo. The Hindu women of high caste and low caste also do the same thing. Says Nanak, O Lalo, the peans of murder are sung and saffron of blood is sprinkled (GGS, 722-23).

The caste system had become more stiff. Untouchability prevailed and the lower classes were kept away from the common wells and temples by the so called upper classes. Ramanand, Kabir denounced this situation in their verses. Namdev also protested against this second-rate treatment for the poor and the so-called untouchables by the upper strata of society. These saints had themselves suffered at the bigoted hands of the Hindus and Muslims. Kabir was defamed by so many stories regarding his birth and parentage and Namdev was also expelled from a temple, a fact he admits with a touch of pain in his heart. He is sorry for his birth in a family of calicoprinters and recollects the happening :

‘In a laughing and sportive mood I came to the temple, O Lord. While Nama was worshipping he was caught hold of and driven away. A low caste is mine O Lord, the king of Yadavas. Why was I born a calicoprinter (GGS, 1164).

To oppose such injustices, the yogis spread themselves all over India along with many other reformers. But the malady was so deep-rooted that the yogis themselves could not escape the desire of being considered higher than the worldly creatures. By the 14th

century these yogis became organised in many different sects and harassed and allured the masses to follow them. People afraid of curses and troubles gave undue regard to these wandering ascetics. These yogis were free from all worries of earning, labour and social obligations, and yet they were revolutionary in the sense that they propagated the idea of social equality. But most often the nothingness of the world and hence their own supreme position became their greatest concern. J.D. Cunningham summarises candidly the religious and social situation in the 16th century in a very terse style :

Thus in the beginning of the sixteenth century, the Hindu mind was no longer stagnant or retrogressive; it had been leavened with Muhammadanism, and changed and quickened for a new development. Ramanand and Gorakh had preached religious equality, and Chaitanya had repeated that faith, levelled caste. Kabir had denounced images and appealed to the people in their own tongue, and Vallabh had brought that effectual devotion which was compatible with the ordinary duties of the world. But these good and able men appear to have been so much impressed with nothingness of this life that they deemed the amelioration of Man's social condition to be unworthy of thought. They aimed chiefly at emancipation from priest-craft or from the grossness of idolatry and polytheism. They formed pious associations of contented quietists, or they gave themselves up to the contemplation of futurity in the hope of approaching bliss, rather than called upon their fellow creatures to throw aside every social as well as religious trammel, and to arise a new people free from the debasing corruption of ages. They perfected forms of dissent rather than planted the germs of nations.

It was left for Guru Nanak, Guru Angad Dev and other Gurus to rise to the occasion and infuse a spirit of sacrifice

of personal attachments for the cause of multitudes; to make people themselves the custodians of the common interest, irrespective of caste, colour or creed, to talk to the people of the duplicity of their way of life; to denounce boldly the wrong-doer whether he was Babar or Qazi or Pandit. They did not feel satisfied with mere travels and discourses with the leaders of different sects and creeds, they laid a very deep and firm foundation of a way of life which became a target of attraction for the rulers and the ruled in the centuries to come.

CHAPTER-II

THE LEGACY BESTOWED BY GURU NANAK

Guru Nanak had a definite social purpose before him and in view of that he wanted to mould spirituality and ontology to give a new direction to society of which he himself was a part and parcel. Needless to say that he watched very carefully the social orders prevalent around him and throughout his long journeys he gathered together almost all the floating traditions of his time and analysed their problems which had made them almost coward before the invading hordes as well as the priestly classes controlling the society. He formulated his ideas, systematised them and also put them into a meaningful mould which could produce far-reaching consequences. In his *Var Asa* we find him taking note of almost all the socio-spiritual orders of Indian society in which some people after becoming subservient to Pathans and Mughals were leading a dual life; at home as Hindus and at the courts of the emperor as Muslims. After many centuries Guru Nanak gave the people of India a system of ideas, images and symbols and a set of discipline, all in precise and clear terms and in a very coherent and consistent manner through the language of the people i.e. Punjabi. In his purpose he not only transcended the Bhakti Movement, the Nath Panth and Sant synthesis, rather he asked people not to think in individual terms but act for the society in a significant way.

The immediate followers of most of the Saints of Bhakti tradition started of their own singing the songs of their masters and followed as well as preached their message. We don't find any conscious attempt on the part of these saints through which they would have thought of creating distinct communities of their devotees, neither they thought of organising and systematising what they experienced and preached for the benefit of their followers. They never thought of institutionalisation of their faith and ultimately one finds that their sects remained as minor sects in the broad ambit of Hinduism. Sri Chaitanya of Orissa and Sri Shankardeva of Assam were the only two contemporaries of Guru Nanak who had a social purpose before them for building up distinct communities. Says Prof. Niharranjan Ray, "the brahmanical interpretation given to Chaitanya's message by the Goswamis of Vrindavan pushed the nascent community back into the wide folds of brahminical Hinduism there to become an inconsequential sect. What happened to Shankardeva's followers was not very much different either." Guru Nanak delved deeper into the socio religious maladies and set before himself clear cut objectives to work effectively and well. His aims became clear when he before his heavenly ascension thought of nominating a Guru to take his place as his spiritual successor so that his ideas and formulations could percolate among the masses. Guru Nanak had given new interpretations to Yogic, Muslim and Hindu terminologies in order to infuse a sense of self respect and simplicity of thought bereft of unwanted philosophization through the jargon of set phrases and esoteric sentences. Term 'Guru' he took up from the stock of Indian tradition already prevalent but from physical Guru he took it to the word of

Guru which means knowledge and then subsequently it was told to the followers by other Gurus that the words of all the Gurus may be collectively called the Guru. However, in the case of Guru Nanak as he accepts in his hymns, God in the form of Shabad was his only Guru. Then the other utterances of Guru Nanak indicate that it was not God himself but the voice of God as revealed to a perceptive soul was also the Guru. Ultimately, Guru Nanak and his successor Gurus could successfully suggest to the people around that the Guru was to be equated with Word which was the Truth or God. However, the formal appointment of a successor by Guru Nanak established for at least nine more generations the principle of formal succession which further facilitated not only the transmission of the word and message of the first Guru but also the integration and consolidation of Sikh community. Gradually when the Granth Sahib was compiled bringing out the words of the Guru, side by side the organised community became conscious of religious freedom and dignity of manhood. Guru Gobind Singh, the last Guru abolished the institution of human Guru and in its place set up the Granth as the Guru which was the embodiment of the words and wisdom of the Gurus and *bhaktas* recognised by the Sikhs. The Granth was now called Sri Guru Granth Sahib, the Guru as well as the Word. In this chapter we would try to understand the legacy of doctrines left behind for Guru Angad in the form of formulations produced by Guru Nanak.

Equality

Economic and social injustice was the cause of the struggle initiated by Rousseau who gave the call of liberty, equality and fraternity at the end of the 18th century which culminated in the French Revolution in the year 1789. Later on the thinkers in other countries also came forward

to raise their voices against the injustice being perpetrated on the people in those countries. In India too, a state of social discrimination similar to Europe had been prevailing for a long time. In the name of spiritual elevation, many sects and cults had come to the forefront, yet they had done little good to the masses. In the name of various institutions and on the excuse of the Karma of last birth, people were discriminated against, divided into many classes and sub-classes and were further asked to become passive fatalists. It was tolerable so long as there was interchangeability and flexibility in the well knit caste system and the caste was recognised on the basis of present Dharma (duty one was engaged in), but when it came to be decided only on the basis of birth and one became a Shudra only because he was born in the Shudra family and one became Brahmin only because he was born in the Brahmin family, the system became horrible and harmful. Tyranny was let loose on the lower classes and social inequality became a fiercely felt phenomenon. First rate and second rate citizens were known to be a reality but Indians enacted a miracle by producing the third rate and fourth rate citizens. Opposing birth based rigid categorisation of humanity, Guru Nanak Dev took up cudgel against these man-made categories which were discriminating man as higher or lower. He wanted the development of everybody in every possible way. Individual man being the fundamental unit of society, Guru Nanak conceived of an ideal individual. He named him Gurmukh, whereas later on Guru Arjan Dev called him the 'Brahm-giani' and Guru Gobind Singh 'Khalsa'. Guru Nanak wished to create a society where *surati*, *mati*, *mana* and *budhi* co-ordinate to make man a beautiful piece of creation. He wanted to procure a balance among the emotions, desires and

thoughts of man. He never conceived of a society, in which on the one side there were only the power and self-hankering polemical elite class and on the other, the superstitious, the mentally backward and the down-trodden people.

Guru Nanak delineates that *surati*, *mati*, *mana* and *buddhi* are four faculties which known by the general nomenclature of *surati* work jointly and influence the inner structure of man and the outer structure of society. *Surati* as the one component of the *antahkarna* is the faculty which remembers and keeps record of all the events and impressions. It may be called *chitta* also. Waves of emotions and passions come to *mana* whereas *mati* is *mamatva*, a sense of possession, a sort of ego, which establishes the relation of the individual with the outer objects of the world. *Buddhi* confirms the work of these two mentioned above, putting forward so many arguments and necessary precedents. These three jointly make *Surati*; in other words, *surati* is a unifying thread among all and yet also a separate force. Guru Nanak, at so many places in his hymns, has stressed upon making *surati* strong as well as pure by the chiselling of *mati*, *mana* and *buddhi* because for living a life of a true Sikh one is required to make *surati* strong by always abiding in the ascending spirits (*charhdikala*).

Guru Nanak conceptualized to evolve such a society in which neither *mati* nor *mana* nor *buddhi* should have an over-emphasis. *Surati* of the individual should be a beautiful and dignified blend of all these faculties, where head and heart should have an equal status. Though the heart has needs of its own which the head can rarely understand, yet we should not overlook the importance of the either, and a reasonable restraint is required for both. This restraint

is possible only when we adopt the *Surati-marga* or the way of consciousness leading to the superconsciousness. The beauty of the life of the individual following this way of *surati*, is delineated by Dr. Balbir Singh in his *Surati Shabad Vichar* by saying that equipped with the insight of 'Surta' (*surati*) the man is more occupied with the harmony of the universe rather than its unity. *Shabda* in its primal sense signifies the musical harmony into which the 'Surta' gets easily absorbed. It is thus the aesthetic interest that begins to play on the chords of the soul and through its attunement opens the gateway to self realisation.

Secondly, compartmentalization of humanity into Hindu, Sikh, Muslim, Brahmin, Kshatriya Vaishya or Shudra etc. was not acceptable to the Grand Master Guru Nanak Dev. He saw man as a Jiva who has come to earth to earn goodness through complete surrender before God, and through service to humanity. Sikhism thus consistent to its universalism, refuses to accredit the caste institution in social ethics and its seers, on the basis of their direct intuitive knowledge deny God having favoured a few by bringing them out from the higher parts of His body.

And suppose, it is there as has been enunciated in the *Purusha Sukta* of *Rigveda* that Brahmins came out of the mouth, Kshatriyas out of arms, Vaishyas out of thighs and Shudras out of feet of all pervading Purusha, even then discrimination against certain castes is unfounded. One should not forget that though these four varnas came out of different organs of the body yet they came out of the same body. If the feet are hurt or cut away from the body or the arms are no more with the body, the whole of the body suffers and becomes crippled. When one portion of the body is tortured, the agony is felt by the entire body and not merely by a particular organ. So, whether situated

at the lower or upper portion, there always remains an organic unity among the different parts of the body. But alas, this was little understood in the later ages and many inequalities were allowed to develop in society.

Not that nobody earlier to Guru Nanak had raised a voice against the inequalities of the caste system. The attitude of almost all the Bhaktas towards caste system was very revolutionary but their onslaughts remained weak as many of them had come from the so-called lower castes. These revered *bhaktas* inspired many to shatter the dogmas of worship and practical life yet they almost failed to bring about any fruitful change in the caste system. In Guru Granth Sahib when we read the hymns of Namdev (a calico-printer by caste), Ravidas (a *chamar*, the leather worker by caste) and Kabir (a weaver), we clearly see a melancholic note underlying their hymns as they speak against the injustices and cruelties being perpetrated on the basis of high and low castes. Kabir says that all men mock at him for his low caste. He is fierce when he asks a pandit how was he a Brahmin and Kabir a Shudra and how he could make a distinction between the blood of Kabir and that of his own (GGS, 325). But still we may see that these Bhaktas could not receive enough attention of the so-called high caste people.

Guru Nanak's voice was not a voice from outside for society. Unmindful of the fact that he himself belonged to a higher caste (*khatiri*), he chose from the very beginning of his life, his life-long companion Mardana who not only belonged to a lower caste (Mirasi) but was also a Muslim. Mardana remained day and night with Guru Nanak for forty-seven years up to the end of his (Mardana's) life. Guru Nanak many times was admonished by his father for this type of revolutionary action, but the

Guru was firm in his tenet that 'vain is the pride of caste, vain the pride of glory; the Lord alone gives different shades to all' (GGS, 83).

Langar, the Free Kitchen

To mitigate the false pride of the caste system, Guru Nanak established the institution of Langar wherein none is to question as to who has prepared the victuals and who is distributing them. Guru Nanak was not satisfied by mere preaching about equality. He went on to practise that equality in the social life both in the spiritual context as well as in day to day actions. He denounced that spirituality which could not produce self-respect in the hearts of people themselves as well as about their fellow beings at all levels. He himself boldly came forward to achieve this ideal. This is well illustrated by the popularly known story of Malick Bhagchand a merchant and Lalo a lowly born carpenter. While on his tours, Guru Nanak went to Eminabad where he lodged himself at the house of a carpenter Lalo and declined the invitation of Malick Bhagchand. On being asked the reason for it by the rich man Bhagchand, Guru Nanak squeezed the dry bread of Lalo in one hand and the rich victuals of Bhagchand in the other. Drops of milk seemed oozing out of Lalo's food and blood from the food of Bhagchand. It may look like a miracle, but the point Guru Nanak wanted to stress was that though Lalo belonged to a so-called lower caste yet his earning by labour was as pure and worth while as milk. In purity of mind and heart there is no question of caste. To confirm this further and to reject the caste criterion, Guru Nanak established the Langar (free kitchen) institution in which he abolished all barriers and freely served food to all the castes while eating himself with them on the same floor. Though he was accepted as the Guru,

he sat by the side of all and felt a joy in being equal to them. He proudly says that he is the lowest among the lowly; he is their companion and had nothing to do with the so-called rich elders (GGS, 15). Such an uplifting of the lower castes was a novel experiment upon the Indian masses which culminated in the times of Guru Gobind Singh in the selection of his five beloveds (Panj Piaras) from the various classes and corners of India. Guru Nanak not only raised his voice against social injustice, he successfully through the institution of Langar demonstrated how his principle of equality could be implemented for the benefit of society.

Sangat

Guru Nanak during his sojourns to various parts of India observed that hypocrisy, delusions and ostentations in religious and social affairs had become the backbone of Indian masses. The results were exploitation, degeneration and fragmentation of the social order. Upper castes, in order to make all others the dredges, had become loosely united for this cause and consequently one finds abhorred Shudras and *ati shudras* whose, let alone the touch, even the shadow was held as inauspicious. In view of breaking the unholy and exploitative nexus between the so-called upper-castes, Guru Nanak established *sangats* wherever he went and in the later period *sangat* and *pangat* became the cardinal pillars of Sikh society. *Sangat* being an holy congregation and matrix of the doctrines preached by Guru Nanak is such an assembly where one learns to live in and for the society. Three aspects of the *sangat* are worth mentioning. First, in *sangat* as says Guru Nanak, is the ocean of *nam* through which Godhood is attained. Through the teachings received in the *sangat*, the internal darkness is dispelled away and the illumination attained.

Man gets enlightened in the holy company of others as the iron touched by the philosopher's stone turns out to be gold (GGS, 1244). Secondly, for such attainment one is not required to go to the jungle because the allurements or pretensions of attaining *kaivalya* (*Sankhya* idea of final liberation) or loneliness takes man away from the responsibilities towards his surroundings. *Bhairavi chakras*, in the name of spiritual elevation were already in operation and Guru Nanak must have seen them when he was away to Assam. These so-called congregations in the name of *Bhairavi Chakras* were undertaking esoteric practices by using five Ms (*mans*, *machhli*, *madya*, *maithun* and *mudra*) and herein only few chosen persons were allowed to join the same. But the *sangats* established by Guru Nanak, were for one and all irrespective of their caste colour and creed. Thirdly, from psychological point of view while being alone in a jungle or cave, one is easily liable to deviate from the right path because nobody is there to check the evil designs of heart and mind as is evident from many ancient stories wherein we find the ascetics living in the forests and observing penances are easily beguiled by the *apsaras* (nymphs) and even by tribal women. But, if one is there in the society whose further sacred form is *sangat*, he is sure to elevate himself through an automatic check over the propensities which try to push his senses on evil path. As envisaged by Guru Nanak, *sangat* is such a place where the energies of body and mind are used for the weal of the needy by working in *langar* or doing other services (*seva*) for the society.

Later on, this institution of *sangat* was further strengthened by *manjidars* or *masands* in the different areas and the *sangats* managed the affairs of the community and even the household affairs of the Sikh

Gurus through these *masands*. The *sangats* organised the collection of funds and other offerings and sent them to the Gurus through the *masands*. In fact *sangat* is such a powerful institution that up to this day the saying is prevalent that if the Guru is twenty times (20 *bisave*) great, the *sangat* is twenty-one time (21 *bisave*). And this saying can be further testified from the Sikh history. Remarks of Chandulal, the minister of Mughal Court about the house of the Guru were resented by the *sangat* and Guru Arjan Dev, the fifth Guru, obeying the commands of *sangat* rejected the proposed marriage alliance of his son (Guru) Hargobind with the daughter of Chandu. Prithi Chand, the elder brother of Guru Arjan Dev was ignored by the *sangat* though he laid his claim for Guruship. Ram Rai, the son of seventh Guru Hari Rai was discarded by the *sangat* on misinterpretation of the Gurbani and likewise Dhirmal was shunted away from the mainstream of the Sikhs to further prove that only government assistance would not do if the *sangat* has not given a proper recognition to an act undertaken by a particular person on his own.

SACH

Sach being operative form of *sati* (ਸਚਿ), literally truth as preached by Guru Nanak denoting ever existent consciousness, the ultimate reality, the immutable nature of the omnipotent God and the subtlest basic element of the creation, has always remained as an integral value and powerful force in day to day Sikh life which the great Guru emphasized upon and Bhai Lahina learnt to emulate while being in the holy proximity of Guru Nanak. Scriptural texts propound *sati* to be constituting eternality, continuity and unicity. Guru Nanak's varied and wide use of the cognate of *sati* e.g. *satsangati*, *satigur*, *satinam*, *sachkhand*, *sachiar*, etc. establish its predominant role in Sikh ethical

and spiritual life.

The first and the most appropriate attribute of the one Absolute is *sati* in the *Mulmantra* given by Guru Nanak Dev. All other names of God base on His various actions which limitize His all-encompassing omnipotence. Names based on actions (*kirtam* names) delineate but one aspect of His phenomenal activity whereas *sati* represents Him in His wholeness and grandeur, covering all the denominations of time (*Kal*) and yet not getting fully exhausted in it. Says Guru Nanak, "*adi sachu jugadi sachu. hai bhi sachu Nanak hosi bhi sachu.*" Since the *sati* is immutable and beyond time and space, life and death, it never gets old or worn out—*sachu purana hovai nahi*, (GGS, 955) and *sachu purana ni thiai*, (GGS, 468). The universe, which is transitory, is unreal in the context of *sati*, i.e. real and ever existent but it is not antithetically unreal in the Vedantic sense of appearance and illusion. Changing, however, does not necessarily mean to be unreal because this universe according to Guru Nanak Dev is the creation of the Supreme who enjoys it by being present in it (*dui kudarati saji ai kari asanu ditho chao*). This happy blissful joy by sitting amidst the creation is meaningless if this creation is a mere non-existent appearance. In *Sukhmani*, Guru Arjan Dev also affirms : "He is truth and His creation is true. From that Supreme have emanated all"—*api sati kia sabhu sati : tisu prabh te sagali utapati* (GGS, 294). He is truth. His truth is all-pervading but this truth is identified rarely by anyone--*sachu sachu sachu sabhu kina. koti madhe kinai biralai china* (GGS, 279). *Sati* is rather the ultimate cause behind the creation and not the so-called neutrons electrons and protons. In Guru Granth Sahib, Guru Nanak stresses that the creation of the three worlds has been supposed to have emanated from

water which has come into existence due to gases whose primordial cause is Truth the Supreme *sach-sache te pavana bhaia pavanai te jalu hoi. Jalu te tribhavanu sasia ghati ghati joti samoi* (GGS, 19).

Three prominent dimensions of *sati* have been taken into consideration in Sikhism. Firstly, the truth is a direct irresistible force which illumines as well as blossoms the *jiva* as spontaneously as the lotus opens its petals with a feel of sunlight. Truth opens the inner eyes of higher consciousness which makes one feel the direct touch of the Supreme Truth-God. Man feels pointedly, '*beda kateb sansar habhahun bahara. Nanak ka patisahu disai jahara*' (GGS, 105). Secondly, when man gets identified with the truth, he goes beyond the illusions of transmigration. Now the *atman* sharply realises its own separate being from the body and hence remains a mere witness of the actions of the latter, thus getting totally free from the clutches of the so-called philosophical and ritualistic endeavours. Then death and decay of body become meaningless and a dialectical relationship of truth and freedom emerges out. This freedom cultivated by intellect and soul pushes the body to act for the dictum propounded by Guru Nanak. If one loses honour in life, impure is all that one eats—*je jivai pati lathi jai. sabhu haram jeta kichhu khai* (GGS, 122). This dimension of *sati* begets sacrifice which is the back-bone of Sikh way of life.

The third aspect of the *sati* is *hukam* which as such is an interlink between the two dimensions alluded to above. *Hukam* in the form of outer penal codes is quite explicit but its inner force and nature, apart from regulating the external activities of the entities, impart them their intrinsic essence. The coldness of water and the burning power of

fire are not superficially imposed qualities but are their essential internal nature, and hence implicit *hukam*. Guru Nanak while posing the problem of how to become truthful in the first stanza of *Japu* asks *jiva* to listen to and follow this inner voice in the form of *hukam* which has been perennially an integral part of *jiva*. When the alloy of such a truth in all its dimensions is allowed to take shape of the truthful sceptre, the creation through the same becomes wondrous and awe inspiring. Says Guru Nanak : “The creation of the sceptre of truth made by the steel of truth is incomparable, beauteous and infinite—*sach ki kati sach sabhu sar. gharat tis ki apar apar* (GGS, 956).

Sach being basic to the creation, morality and spirituality, Guru Nanak expects of *jiva* to become *sachiar* i.e. truth oriented. This seems to be the biggest concern of all the Sikh Gurus, for, we find in the very beginning of the Guru Granth Sahib that the problem of how to become *sachiar* has been raised by Guru Nanak besides his exposition of the erstwhile methods adopted by the people for the same objective. He concludes his *magnum opus Japu* (ji) by explaining *sach-khand*- the abode of truth. His preponderate and pithy propositions regarding Guru, *Hukam*, *gurmukh* etc. link the *jiva* with the society and the world because in Sikhism man is required to pursue the answer to this question through his truthful, meritorious and altruistic actions here in this very world. In the context of *sach* one finds Sikhism founded by Guru Nanak deeply concerned and involved in activity and not in the spirit of repudiation of actions, which is a corollary of the perusal when one simply goes on probing into the problem what Brahm is. In Indian philosophical thought Brahm is above *sati*, *asat*, *pap* and *puny* but by linking *sati* with the *nam* (*rup*) , Guru Nanak has made it a repository of all the

ethical and spiritual values.

The truth oriented person or *sachiar* is defined by Guru Nanak as the being, free from superstitious parasitical growth of beliefs cherished by the ordinary populace due to their ill-fed education by the self aggrandizing persons at the helm of affairs. In sixteenth stanza of *Japuji* it is told with a pun that the truth oriented (*sachiar*) understands the mystery that it is not a bull but *dharma*- begotten of compassion and contentment which supports and sustains the whole humanity on earth. However, the essence of the *sach* or reality in all its aspects is the life pulse throbbing in the objects of the universe though the thrust of this life force in the undeveloped and underdeveloped ones is not clearly perceptible. "He who apprehends his self in fact reflects upon this essence i.e. the Real (GGS, 421).

Truth Realization

In *Japu(ji)* while contemplating on Truth or the abode of Truth, Guru Nanak delves deep into its ethico-philosophical dimensions in stanzas 34 to 38. While expounding the practical philosophy of delightful life on earth, the problem of how to become and make people truthful (*sachiar*) seems to be always haunting Guru Nanak as is evident from his almost all the hymns, shorter or longer. Guru Nanak formulates certain steps in the *Japu(ji)*, for attaining the supreme Truth and becoming really truthful. As a first step, the broad visioned understanding of the world around and responsibility towards it has to be accepted first. The world should be firmly accepted as an inn (*dharamsal*) which is generally considered a resting place while on the way to spiritual realization. Those who take it as the real and the final goal, remain away from the Truth.

In the second stage one should cultivate more

knowledge and less information. Real knowledge creates awe, the sense of wonder (*vismad*) which erases the layers of ego whereas information makes one full of pride and ego. In the third stage with the help of real knowledge, all sorts of virtues are cultivated while chiselling the *mati*, *mana buddhi* and *surati*. Now, through virtuous life the consciousness is uplifted towards super consciousness. Then the domain of Grace of Lord begins and consequently the final height of spiritual development, i.e. Supreme Truth is attained.

HAUMAI (Ego)

In the Sikh way of life *haumai* has been taken as the most serious malady of head and heart, which is required to be erased at the earliest possible. *Abhiman*, *ahankar*, *khudi*, *guman*, apparently look synonyms of *haumai* but seen minutely, in *Sidh Gosti*, Guru Nanak avers that this world and its further dialectical relationships all emerge from *haumai* and in fact the *haumai* is the root cause of world creation (GGS, 946). Guru Nanak holds that *haumai* is the basic cloth spread on which the game of oblong dice is played by *ahankar*. He who sustains the loss of world and the worldly desires in reality wins through the reflection upon the word of the Guru (GGS, 422). To quote Guru Nanak from *Var Asa*, love of life and attachment is nothing but the tendency of clinging to the physical pleasures which consequently leads man towards the means necessary for their attainment. Man by getting into the grip of these means becomes helpless victim of them which consequently help him keep lost in the cycle of transmigration. As said above, discussing *haumai* philosophically, says Guru Nanak : *haumai vich jagu upajai purakha nam visarai dukh pai* (GGS, 946)—the world springs forth and gets created by *haumai* and

undergoes afflictions when forgets *nam*. Here Guru Nanak differs from the ages-long accepted tradition of the *Sankhya* in which *prakriti* is held to be the sole cause of *ahankara* and reverses the evolutionary table by accepting the *prakriti* itself and its evolute world as produced by *ahankara*. Further in the concept of *haumai* one may find that the concepts of *maya* and *avidya* both have been merged in one by Guru Nanak and the same has been elaborated by Guru Angad Dev in his *salokas*.

Sabad Guru

Contemplating upon the role of Guru and considering him as central to the virtues of contentment, dharma, knowledge, charity and meditation, Guru Nanak says that the 'Guru is part and parcel of life because he is the tree of contentment which flowers in faith and gives fruits of wisdom. Watered by the Lord's love, this tree remains ever green and its fruits ripen through deeds and meditation. Those who taste these fruits are glorious and this tree (Guru) is the Lord's gift of gifts—*Nanak guru santokhu rukhu dharamu phulu phal gianu. rasa rasia haria sada pakai karami dhianu. pati ke sad khada lahai dana kai sir danu* (GGS, 147). Interpreting the concept of Guru with special reference to Sikhism Prof. Niharranjan Ray explains in detail by saying that, "In all mystical and esoteric religions and religious cults, at any rate in India, we find the *guru* playing a very important and significant role; indeed no religious and spiritual pursuit in these cults and sects seem to be conceivable without a *guru*. There is no doubt that Guru Nanak inherited the totality of this tradition, and in his interpretation of doctrine one finds elements from the entire inheritance. In the first place there are utterances of his which show that the Guru was none other than God Himself, a point which is made not

only by Guru Nanak but by Guru Arjan Dev and Guru Gobind Singh as well. Whatever may be said of the nine successive *Gurus* in whose case the predecessor *Gurus* and their words may be collectively called the Guru, one may not have any doubt that in Guru Nanak's case God Himself was the one and only *Guru*. Then there are other utterances of Guru Nanak which indicate that it was not only God Himself but the Voice of God as revealed to a perceptive soul, which was also the *Guru*, an interpretation which was Kabir's as well, it seems. But still there are other utterances of Guru Nanak which would suggest that the Guru was to be equated with the Word or the Truth of God.

But whatever the interpretation, the fact remains that he wanted to give these interpretations a socially institutionalized form and in his life time he accomplished this feat. One may understand it as follows : Let us see how he did it. *First*, God is the *Guru* and Guru Nanak had not only heard his Voice but had also listened to and followed His Word which was the Truth. Naturally he could claim to be a *Guru* himself; indeed *guruship* had descended on him as God's grace. Here was thus a clear case of spiritual succession. Secondly, therefore, he could legitimately select and nominate one to succeed him as *Guru* since he had transmitted to him, his voice and word which were but the Voice and Word of God. Guru Angad Dev was selected to further this institution of Guruship.

Hukam

Hukam or the divine will being central to the doctrines of Guru Nanak every Sikh of the Guru is expected and urged to accept it happily and be in tune with it. Says Guru Nanak Dev, "Whosoever is obedient to the Lord's will, enters into His treasure, the spurious do not find place

there and are cast among the defiled ones—*hukami rajai jo chalai so pavai khajanai. khote thavar na paini rale juthanai* (GGS, 421). In *Sidh Gosti*, the Guru while speculating about Hukam, becomes overwhelmed and says that the *hukam* is the realisation of infinite wonder and whosoever learns to recognise it becomes adept in the art of living and becomes quite competent to take cognizance of the truth. He becomes pure by suppressing his ego and he is a true yogi. In the very beginning of *Japu ji* the Guru reflects upon *hukam* and delineates that whole of the creation and its attendant virtues and wiles not only originate but they are sustained too by the *hukam*. Guru Nanak holds truth and truthful living as the great ideals of life which can be achieved only by accepting the *hukam* which is ingrained in the innerself of the *jiva* since the time immemorial *hukami rajai chalana Nanak likhia nali* (GGS, 2).

Many Arabic Persian equivalents of *hukam*, namely *Qudrat*, *amr*, *raza*, *furman*, etc. have been used in the hymns of the Guru. Along with *hukam* and *amaru* another very important concept also taken from the Arabic is *raza*. *Raza* like *hukam* is also Divine Will and these two terms are generally employed in the Guru's teaching in conjunction. Among Muslim sufis, who had established their centres of religious practice and propagation in Punjab two to three centuries before Guru Nanak Dev's time, *raza* was popularly current term and had passed into the thought and speech of the masses. Hence in order to emphasize the religious duty of submission to the Divine Will, Guru Nanak employed *hukam* and *raza* consistently in his message. Indeed *raza* has a two fold meaning : (a) The attitude of submission on man's part to the Divine Will and (b) The Divine will itself. It is in the latter of the

senses that *raza* is mostly employed in the Sikh thought. As the Sikh history tells, even in the face of impending death at the hands of tyrants, in undergoing martyrdom, the Guru's Sikhs felt themselves bound to accept these happenings as *hukam* and *raza* and to meet their sufferings in the ascending spirit (*charhdikala*). Guru Angad epitomized these concepts in practical life to which we will come later. *Hukam* and *Qudrat* are other words used to denote *shakti* of the All-pervasive *shaktiman*. In fact, *Qudrat* and *hukam* are sometimes like warp and weft in Nanak *bani*, the matrix of the whole spirit and ethical thought developed by the successive Gurus. *Qudrat* and *hukam* with their moral undertones in character uphold the right and destroy the evil. Right must endure. The triumph of the right embedded in *hukam* sustains faith and makes sorrow and sufferings appear only to be temporary phases in the life. This emboldening fact was deeply realized by Guru Angad as we will see that obedience to and total surrender before the Guru was his main stay.

CHAPTER-III

GURU ANGAD DEV—

LIFE AND TRANSFORMATION

In the old Lakkhi jungle around Harike Pattan, Ferozepur and modern Muktsar there is a village Matte di Sarai now known as Sarai Nanga, 16 km away from Muktsar, situated on the highway leading from Dera Ismail Khan to Delhi via Harappa, Pakpatan, Fazilka, Patiala. Taimur is said to have entered India in 1398 A.D. through this way and reached up to Delhi devastating the whole area. This area of the Punjab was famous for its horses of fine breed and the warriors who were using them. May be the reason for attack on this area first by Taimur and then by Babar was that well built and robust warrior community of the area was the major hurdle in the way of conquering India.

Bhai Pheru's maternal uncles lived in this Matte di Sarai and his paternal village was Mangoval, a considerably big village of district Gujarat (present day Pakistan). Many Trehan Khatri (kshatriyas) inhabited that village who were full of endurance, bodily strong and full of conviction. Though, they were holding the key business enterprises and were adept in revenue work yet they were full of elan vital of life as were their counterparts Siddhu and Brar Jats around Mate di Sarai.

In Mangoval village of district Gujarat (Pakistan) lived Suraj Mall, the grand father of Baba Pheru and father Baba Gehnu Mall. Gehnu Mall in connection with his business

would go to many far off places and Matte di Sarai was also one of his destinations. Repeated visits to Matte di Sarai resulted in marriage of Gehnu Mall in the same village and four sons were born in his family. As avers Principal Satbir Singh, the name of the eldest son was Rajani, followed by Guraya Mall, Pheru Mall and Arathi Mall. The maternal uncles of Pheru Mall brought him to Matte di Sarai and got him educated there. When Baba Pheru got well read in Persian and accountancy, his marriage was also settled by the maternal uncles at their village Matte di Sarai. The name of his wife was Sabharai known as Ramo also. In the year 1504 on 31 March a son named Lahina was born to the couple. Baba Pheru was of a gentle and liberal nature and would serve the *sadhus* and saints well. However, the influence of Shakta cult of Shaivism was very much there in the villages because of the spread of yoga system and yogic practices.

Who are the Shaktas

Shiva is known as *ardhnarishvar*, that is, the right half of his body is Shiva (the male) and the left side is *Shakti* (the Devi Chandi). As says C.D. Sharma in the *Critical Survey of Indian Philosophy*, the worship of *shakti* also dates back to Rigveda where she is praised as 'the supporter of the earth living in heaven.' Uma of golden hue of the *Kena Upanishad* is known among Shaivites as the 'Great Mother of the Universe'. The Shaivites made her the consort of Shiva and various Puranas describe her greatness. She is known as Shakti, Devi, Chandi, Chamunda, Durga, Uma and Mahamaya. In Agmic literature Shakti is known as the power of Existence, Knowledge and Bliss of Brahm and is inseparable from It. Shakti may be taken as male, female or neutral. In the Tantras, Shiva is pure indeterminate Brahm while Shakti, the power of Maya

makes him determinate, endowed with the attributes of knowledge, will and action. *Saundaryalahari* of Shankaracharya says : 'Shiva, when he is united with Shakti, is able to create; otherwise he is unable even to move'. Shiva without Shakti, is a *shava*—a corpse. Shakti is life of Shiva as she is his wife and *Shaktas*, the followers of *shakti* cult say that the whole world of matter and soul exists potentially in Shakti who is inseparable power of Shiva. *Mantra* and *Tantra* are sacred, secret and divine for *Shaktas*, the worshippers of Shakti. They glorify *Nadayoga* and awakening of *kundalini* and piercing of the six *chakras* (*muladhar*, *svadhishtan*, *manipur* etc.) is practised by them.

In order to understand the religious milieu around Guru Nanak and Guru Angad Dev it will not be out of place to mention the practices of goddess worshippers (the *Shaktas*) and particularly the *kundalini* arousal which was one of their main aims. The tantric literature while describing six *chakras* in the body explains that at the lower end of the spinal column is a self-supposed *linga* situated in triangular fixed-circle. The *kundalini* is supposed to be asleep facing down-ward coiling this *linga* with three and a half coils. Regarding this *kundalini*, it may be said that it has been mentioned by almost every one, who has undertaken to go deep into the study and practice of yoga. Most of the authors consider it as coiled three and a half times around the *linga* but in *Goraksh Shatak* it is described as coiled eight times around the *ling* like a serpent asleep with its head (mouth) closing its aperture completely. The *sadhak* awakes this *kundalini* with the help of the control over *prana* and *apana* and makes the trend of this *kundalini* upwards which, piercing the *chakras* above, reaches the *sahasrara* at the top and

the *sadhaka* attains Shivaloka in *gagan mandala*. Above the triangular circle is a four petalled lotus called *muladhara chakra*. Above it, near the navel is the six petalled lotus named *svadhisthan chakra*. Above it, is the *manipura chakra* and still higher, near the heart, is the *anahat chakra*, the ten and twelve petalled lotuses respectively. Near the throat is situated the *vishudajna chakra* and further above, in between the two eyebrows, is the *ajna chakra*, the two petalled lotus. According to the Yogic belief, piercing these six *chakras* the *kundalini* reaches the highest plane of the *shunya chakra* or *sahasrara* or the Shivaloka.

Kundalini is a feminine term and is held by the *shaktas* as a *shakti* supposed to reach *sahasrara* to meet Shiva. Owing to this analogy of Shiva and Shakti, it was not very unnatural to have drawn the idea of the union of men and women from which the active sex courses found their way in the practices of *vamachar* among the devotees. It is also not impossible that in the beginning the retention of *bindu* even in such courses might have been possible for the maturer yogis but undoubtedly later on in the *bhairavi chakras*, the use of five *makara* (five Ms), *mans*, *maithuna*, *madyapana*, *machhli*, *mudra*, must have become a great source of attraction for the novices who for the sake of gratification of sex hunger must have been increasing the number of the followers of the cult. However, the Bhairavi Chakras were much more prevalent in Eastern India especially at Banaras and Kamakhya, the latter being a very famous *shaktipitha*—the centre for the worship of goddess. These *shaktipithas* were fifty one in number and they were scattered in all the nooks and corners of India. There is an anecdote in *Devi Bhagvat Skandh* seven, chapter thirty and the *Kalika Puran* about these

shaktipithas. The consort of Shiva, Parvati felt enraged on her father Daksha who to take revenge of some old feud had organised one *Yajna* but had not invited Shiva. Humiliated as she felt, she came to her father and jumped into sacrificial fire of *yajna*, thus putting an end to her life. Infuriated by this, Shiva devastated the whole scene of *yajna* and decapitated Daksha. Shiva, full of agony put the body of the *suttee* on his shoulder and moved around in the world. Gods requested Lord Vishnu to relieve Shiva of the body. He with his Sudarshan *chakra* cut the body of the *suttee* piece by piece and in the process wherever the parts of the body fell, a *shaktipitha* later on emerged there. At Jvalamukhi, the mouth and tongue of the *suttee* are said to have fallen. The eyes fell at Naina Devi and thus fifty one places in North, East, South, West are known as *Shaktipithas* or *Devi Pithas*.

Bhai Pheru was not only a pious person but also a man of holy conduct, who served the needy open heartedly. However, he was an intense devotee of Devi Jvalamukhi and he would every year organise and lead a band of devotees to this *shaktipith*, where they would sing the praises of the goddess.

Once, due to heavy losses in the business Bhai Pheru got himself employed in the service of Chaudhari Takhat Mall who was chief of that area and according to *Mahan Kosh* of Bhai Kahn Singh Nabha, he was a treasurer of the administrator of Ferozepur. In the year 1519 Takhat Mall found some , discrepancy in the account books maintained by Bhai Pheru and became a bit apprehensive of his sincerity. The differences grew between him and his employer Takhat Mall and Bhai Pheru quit his service. Daughter of Takhat Mall always treated Bhai Pheru as her brother but even her efforts for the patch up between Takhat

Mall and Bhai Pheru could not bring any fruit. The accounts were set right as the mistake in calculations was detected but now Bhai Pheru thought it in the fitness of the things that he should re-start his own business. As is mentioned in the chronicles, during one of Babar's incursions into the plains of India, Matte di Sarai suffered a pillage at the hands of the invaders. Pheru Mal, along with his family left the village and, after a brief stay at Harike, shifted to Khadur, now known as Khadur Sahib. As mentioned above that Mai Sabhrai, the daughter of his former employer and a devotee of Guru Nanak, treating him as her brother helped Bhai Pheru to get settled there. Here Bhai Pheru died in the year 1526 A.D.

Born on March 31, 1504 at Sarai Nanga, earlier known as Matte di Sarai, Lahina, the only son of Bhai Pheru was married in January 1520 to Khivi, daughter of Devi Chand, a Marvaha Khatri from village of Sanghar near Khadur in Amritsar district. Two sons Das and Dat who later on became famous as Dasu and Datu because of their proud dispositions were born to the couple. Amaro and Anokhi were two daughters of Bhai Lahina. Within short span of time, Lahina's popularity increased by leaps and bounds. The *Encyclopaedia of Sikhism* mentions, "The *Janam Sakhis* of the *Puratan* tradition describe Lahina as the *pujari* of Khadur. With only one exception, the inhabitants of Khadur were all worshippers of the goddess Durga and Lahina accordingly served as a *pujari* of the Devi cult." We have already discussed the nature of this Devi cult, philosophically known as Shaktism whose followers in fact, were known as Shaktas. Needless to say that like his father Lahina must have been a prominent figure among these Devi worshippers who in case of any problem must be seeking the instructions from Lahina.

M.A. Macauliffe, *The Sikh Religion* records that there lived in Khadur a Sikh called Jodh whose practice it was to rise every morning three hours before day and repeat *Japu(ji)* and *Asa ki var*. One pleasant night when gentle zephyrs cooled the heated air, Lahina heard a voice which awakened his emotions as it sang the following :

Ever remember that Lord by worshipping whom thou shalt find happiness. Why hast thou done such deeds as thou shalt suffer for? Do absolutely nothing evil; look well before thee. So throw the dice that thou mayest not lose with the Lord. Nay, that thou mayest gain some profit.

(Asa Ki Var)

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ ॥
 ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥
 ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥
 ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥
 ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥ ੨੧ ॥

(ਗੁ. ਗ੍ਰੰ. ਸਾ., ਪੰਨਾ 474)

As Lahina attentively listened to, his mind obtained peace. After day break he asked Jodh who had composed that stimulating hymn. Jodh duly informed him that it was his Guru, Baba Nanak then dwelling in Kartarpur on the bank of the Ravi. Devotion was kindled in Lahina's heart by all that he had heard from Jodh; and he longed to behold the Guru, it is said, as the *chakor* desires to see the moon.

As was the tradition of every year, Lahina organised and conducted pilgrimage to Jvalamukhi but as the strings of his heart were intimately touched by the hymn quoted above, this time he induced his companion devotees to break their journey at Kartarpur for a while. Lahina explained them that this time by visiting Guru Nanak they could perform two religious acts on the one pilgrimage.

Lahina's advice was accepted by one and all and thus Lahina was enabled to offer his obeisance to the Guru. After crossing River Ravi Lahina asking the devotees to stay back there itself, rode on the mare to have the glimpse of the Master, Guru Nanak. As says Mahima Prakash, on the way Lahina met an aged person and asked him the way leading to the house of Guru Nanak. 'O gentle man', replied the person, 'follow me, I will take you to your destination.'

Instead of going to the house he took Lahina to *dharamsal*, the prototype of the Gurdvara and said, "please tie the reins of the horse to this post and come in". Inside, the *kirtan* (hymn singing) was going on. Bent in humility Lahina bowed his head on the feet of Guru Nanak. Guru Nanak placed his hand upon the head of Lahina. Lahina felt delighted but when he lifted his head, he found the same man before him who catching hold of the reins of his mare had led him to this place. Lahina felt greatly embarrassed. Saving the situation, Guru Nanak asked the onlooker his name. The terse reply was "Lahina." O fine, the 'lender' always comes on the horse back to realize his capital from the 'debtor'. O Lahina, you are to take and I have to give it. Kalasahar, the Bhatt delineates this situation in his first *savaiya* in the Guru Granth Sahib (1391) : "blessed one is the true Guru Nanak who placed his hand on your forehead. As the hand was placed on the forehead the nectar rained in torrents and the angels, the human beings and the hermits got drenched in it.....By coming to the door of Guru (Nanak), you have conquered the world and (leaving away the goddess worship) have attuned yourself to the formless Lord. You became the Master of your inner self, controlled and have further put in confinement the five evil propensities."

The influence of this first formal encounter of Lahina

with Guru Nanak was such that Guru's discourse made Lahina throw away the bells with which he had provided himself to dance before the goddess at Jvalamukhi. He congratulated himself on his good fortune in meeting the Guru, and said (to his companions) he no longer felt an inclination to worship in a temple of goddess.

His associates of journey who were already desperate over the fact that Lahina had gone to see Guru Nanak for a short while but he spent pretty long time and kept others waiting for resumption of the journey. However, listening to Lahina and seeing his changed demeanour, the companions of the journey pressed him to continue his journey but Lahina did not relent. To quote Macauliffe *Sikh Religion*, "They said that, though he was the leader of their party, yet he forsook them on the road and in a strange country. They further reminded that it was written in the holy books of their faith that who threw any obstacle in the way of those who were doing penance, giving alms, fasting, going on pilgrimage, or getting married; who through laziness or fear of growing weary failed to worship Durga, the giver of wealth and holiness; or who having made a vow relinquished all efforts to accomplish it, was a great sinner, and his wealth and sons should all perish. Lahina coolly replied that he was prepared to suffer every calamity that might occur to him, but he would not forsake his true Guru. He had obtained such peace of mind while listening to his discourses, that he said he had already derived all the advantages he could have hoped from the worship of the goddess. He then decided to discontinue his pilgrimage and abide with the Guru." As holds Dr. Taran Singh, Bhai Lahina met Guru Nanak in the year 1532 and he could not pursue his onward journey to Jvalamukhi- the *Shaktipith* of the devotees of goddess Durga.

Here starts the second phase of the life of Lahina. Many acid tests were ahead through which as says *Ramkali Ki Var*, Lahina was required to be knocked and shaken for proving his worth like an accomplished pot. Nanak had raised the citadel of truth on the foundation of self sacrifice to promote the dominion of Godhood (GGS, 966). This fortress was to be protected and further concretized by a person who matched its requirements. The routine and environment of Kartarpur was full of love and simplicity, conducive for spiritual upliftment. Bhai Gurdas (Var 1.38) gives bird's eye view of the pervading socio-religious atmosphere of Kartarpur and avers : having returned to Kartarpur Baba (Nanak) put aside his attire of a recluse. Now putting on a house holder's dress, he sat splendidly on a cot (and executed his mission). When Baba uttered hymns, the light would spread and darkness dispell. At Kartarpur, the discussions for the sake of knowledge and the melodies of unstruck sound were ever heard there. *Sodar* and *Arati* were sung and in the ambrosial hours *Japu(ji)* was recited. The Gurmukh (Nanak) saved the people from the clutches of *tantra mantra* of *Atharvaveda* whose further offshoot was the cult of goddess which we have discussed earlier.

Bhai Lahina got fully absorbed in the devotion for the Guru and involved himself with firm determination in the agricultural activities, *langar* (free kitchen), waving of fan over the congregation, and carrying of water etc. Getting present in the congregation Lahina would listen to the discourses on the holy hymns. He being full of enthusiasm, would meet the seekers of holy knowledge and would especially heed the dialogue of the Guru with the ascetics coming from far and wide. Seeing such an overwhelming and ever increasing devotion of Bhai Lahina, Guru Nanak

one day asked Lahina to return to his home, first for settling the affairs there and then for joining again here. By this time, Lahina had learnt the lesson of obedience to Guru and as desired by the Guru, he left Kartarpur and returned to Khadur. Winding up process he started and arranged the betrothal of Bibi Amro in the family of (Guru) Amar Das. Bhai Manak Chand, the younger brother of (Guru) Amar Das was her father-in-law and her husband's name was Jassu ji. In fact later on from Bibi Amaro, (Guru) Amar Das heard the Bani of Guru Nanak and Guru Angad and he became such a determined devotee of the House of Nanak, that in spite of being an old man of sixty one years, he did not hesitate in serving Guru Angad who by then (AD 1540) had come back to Khadur after assumption of the Guruship.

However, when Bhai Lahina returned to Khadur and settled almost all affairs befittingly, he started yearning for the glimpse (*darshan*) of Guru Nanak. Lahina had already told his wife what had happened there at Kartarpur and how a spiritual change had been brought in him by meeting Guru Nanak. He now could not resist the idea of placing himself for the future at the Guru's feet. The description of the second meeting of Bhai Lahina is as lively and wondrous as was of the first one.

As mentions Bhai Santokh Singh, *Sri Gur Nanak Prakash* (Utrardh, chapter 47), Lahina having a bag of salt on his head for the Langar (free kitchen) of the Guru set out for Kartarpur. When Lahina arrived at Guru's house, he was well received by Mata Sulakhani, the wife of Guru Nanak. Lahina was told that Guru Nanak was not at home and was out in the fields for looking after the paddy crops. However, if Lahina wished him to see at once, he might go there. For Lahina, it was difficult to stay at home. He therefore making over the bag of salt to Mata Sulakhani

reached straightway to the Guru. The Guru was taking the weeds out from the fields and he had collected three bundles of grass for his buffaloes and cows. The Guru desired to have the bundles of grass taken home; but as the grass was wet and muddy, his ordinary Sikhs started slinking away. He then asked his both the sons, Sri Chand and Lakhmi Das to carry the bundles. They too looked evasive by saying that we will send a labourer who would take them home. Just arrived Lahina making his obeisance said, 'Please consider me as a labourer and give me this task to do'. 'The Guru repeated his wish to have the bundles taken to his house. Lahina asked for assistance to lift the bundles on his head, and would then carry them. The Guru said he might take as many as his strength permitted but Lahina gathering strength from his enthusiasm, took the three bundles, and walked with them in company with Guru Nanak to his house. On the way the dripping of the moist mud from the grass soiled his costly silken clothes. The grass was unloaded at the place where animals were kept. Seeing this whole spectacle, *mata* Sulakhani felt shocked and wonderstruck as she could not understand the treatment being meted to a guest who had come to have darshan of the Guru. Sulakhani could not withhold and asked if it was proper for him to impose such menial labour on the guest and soil his new clothes. 'O Guru, you are shaking the faith of your devotees through your such behaviour bereft of consideration.'

Listening to this, Guru the repository of virtues replied that 'O Sulakhani, do not take it otherwise; these are not bundles but the canopy of God over a fit person. The dripping slime you have beholden is nothing short of saffron if you go near him and see it minutely'. Says Bhai Santokh Singh that the Guru asked Mata Sulakhani, "Have

you seen Sulakhani". Mata Sulakhani replied, "O Lord, I have seen. Your working and the deep meaning of your words only you can understand". 'In this horrible world-ocean', said the Guru, 'people are just drowning and perishing themselves. He will be their navigator to take them across safely.'

Lahina very well understood that the Guru appellation entails a hard life of working with one's own hands (*kirat karani*). As is generally understood by masses, this status is not any device which seeks physical pleasure; it rather inspires one to use one's body for the welfare of others. It is the bundle of responsibilities which Guru Nanak has willingly lifted on his discreet head. People under the yoke of political, social and religious leaders are leading such a miserable life that they have forgotten to realise their inner worth. They have forsaken their language, their culture and have adopted the ways of the rulers whose officials are always ready to lick the blood of the hapless down troddens. In the house of Guru Nanak, it is very well understood by the devotees that no work is low or high; one has to earn his status in the society through the hard labour of one's own hands. If the position of the poor is to be ameliorated then one has to embrace them by being one of them not only in words but in deeds as well. One has to come out of the muddy affairs of life to be of the world but of course without becoming worldly. Totally unaware of his soiled clothes, Lahina was happy to feel that while in service of the Master, the hands, body and clothes look fine if they remain smeared in the dust of obedience. The servant can not afford the salute as well as the disobedience; only bowing of head before the wish of the Lord is expected of a true servant.

Once a group of old companions of Bhai Lahina's

happened to stop over at Kartarpur during their return journey and asked Lahina to usher them into the holy presence of Guru Nanak. What ever was sought by the group members, they got from the house of Baba Nanak. For one night this group of goddess worshippers stayed with Bhai Lahina and Guru Nanak, and happily left Kartarpur in the morning. Lahina remained at Kartarpur keeping himself busy doing any service as and when required in the *dharamsal* of the Guru. Apart from rendering his services to the holy congregation (*sangat*) he would always keep his attention fixed on the Guru. Thus imbued with the devotion for the Guru, he had fully surrendered himself before the Will of the Lord. Says Mahakavi Santokh Singh that even the devotion of the moth for fire and of deer for musical sound (*nada*) was insignificant when compared with the devotion of Lahina for the Guru and his *sangat*.

This way, when three years of concentrated and selfless service by Bhai Lahina passed, Guru Nanak asked Lahina to go to his native place (Khadur) for taking care of his own family. After listening to the immutable command of the Guru, Bhai Lahina, cherishing in his heart the loving and absorbing duties of the House of Guru, set out for Khadur and met his family members. People living around Khadur came to see Lahina as he had come to the village after a long time. Lahina paid due respect to his acquaintances and embraced his earlier companions. Takhat Mall Chaudhary, for whom, Lahina's father Bhai Pheru had worked and had subsequently left his service, also came to see Lahina. Chaudhary in a most humble way paid his obeisance to which Lahina said, 'O Chaudhari ji, you are the oldest person in the village and all follow your instructions here. It does not augur well that you should feel humble before me and sit in a corner. Being high in

position and still being full of humility is the virtue of really great persons. In fact, the tree which is full of fruit bends down towards earth. Such persons are always great and I deserve your embrace and not the obeisance'. Takhat Mall stood up with folded hands and said, "you being man of pious conduct, cultured manners are very near to your heart. Besides this, remaining in proximity of that great person (Guru Nanak), having served him greatly you have become great yourself. Reverence for you is in the fitness of the things and hence I do not find it right to embrace you". Thus Bhai Lahina becoming full of delight avered : 'you have attained a ripe age and with the blessings of the Guru (Nanak) you will eschew all the sufferings. Your house will remain full of all pleasures and as a blessed person you will go from this world.' Says Bhai Santokh Singh that 'henceforth his house never saw any deficiency. A true devotion awakened in his heart and he became attuned to the *nam* of the great Enlightener. The true love emerged in his heart and now he would always eulogize the *nam* of the Lord. Lahina also once before him repeated the hymn of Guru Nanak which was recited by the Guru in Raga Suhi :

The Lord exalts those who have love in their heart. All delights He will spread around causing them to forget their sorrows. There remains no doubt about the fact that He will inevitably save them. As is recorded in their destiny, the Guru comes, meets them and imparts them the God's ambrosial Name. They conduct their life as per the teachings of the Guru and do not wander here and there as mendicants. Those who attain the presence of the Lord, never wish to bow before anyone else and such persons are not asked to present any sort of account at the divine portal. Whoever has attained the divine glance of grace, through his word many others get liberated. We

have been sent by Him who never consults anybody for His actions; He Himself knows how to create and how to demolish the worldly affairs. O Nanak, only through his glance of grace is granted devotion to the *nam*”

(GGS, 729)

After few days, Lahina again became restive and perturbed. He would feel that his heart is there at Guru's feet though his body is at Khadur. In such a restless state of mind he remained for few more days there. However, he could not resist more and contrary to the wishes of the people who wanted him to stay there for few more days, he again set out for Kartarpur to be in the *sangat* of Guru Nanak. When Baba Nanak asked the reason for this short stay at Khadur, Bhai Lahina replied most humbly : O Master, you know all that there is nothing in my control. As the kite tied to the thread is in the hand of kite flier and whenever he likes he can roll the thread and bring the kite down in his hand; similar is my case. Myself is the kite and you are the player who plays according to his own wishes. Saying this, Lahina again absorbed himself in the service of the Guru and *sangat* (holy congregation).

Henceforth, the harder tests were there before Bhai Lahina for whom in Satta Balvand *Ramkali ki Var* it is held that before offering him the Guruship, Guru Nanak well judged him by thoroughly knocking and shaking of his pot of the body and the mind. Lahina due to his hard work and obedience to the Guru, was gradually earning preference over other Sikhs and especially over the sons of the Guru himself. Factually, in proportion, the disciple Bhai Lahina and Guru Nanak got pleased with each other, undoubtedly the former got the divine knowledge embedded in his heart but on the other hand, the jealousy in the heart of Sri Chand and Lakhmi Das also increased

to which they often gave exposure without any fear and never took any pains to conceal their dislike for Bhai Lahina. That is why the Guru would often send him to Khadur for a while. In Khadur area Lahina became very popular in the new role of the Sikh of Guru Nanak and during one stay of Bhai Lahina at Khadur, Guru Nanak also visited him there. Lahina and his wife (Khivi) expressed deep devotion for the Guru and the Master taught his disciple the value and nature of careful observation of distinctions for having final judgement about a thing or a person. He further taught him the essence of spirituality and avered that spirituality was of no use which was devoid of the virtue that raised the self-respect. One must be spiritual, ethical and social but these all values should strengthen the self-respect and of course not the pride and ego of a man. Guru Nanak further elevated Lahina spiritually and returned to Kartarpur. Lahina also followed him soon.

As we know that Guru Nanak himself was attending to agricultural activities and would produce plenty of food grains used for the Langar (free Kitchen) wherein all irrespective of caste colour or creed were fed. Once there was unusual gathering of *sangat* and it rained continuously for three days. Guru Nanak had perhaps already planned some tests principally with the object of humbling the pride of his sons, and convincing them and his disciples that Lahina alone was worthy to succeed him. Due to unusual rains nothing could be cooked for the *sangat* and Baba Nanak looked a bit anxious. As says Bhai Santokh Singh, Baba called Sri Chand and Lakhmi Das and explained to them his inner anxiety. The sons replied, 'How can we feed such a big gathering in this heavy rain? From where we can bring food which may be sufficient for the people

here.’ Commonly known as *jangal jalebi* the *pithecelobium* trees (of Dulce species) and *kikar* (*acacia*) were there around the *dharamsal*. The Guru asked both his sons one after the other to climb the trees and shake them profusely. However, both refused and retorted as to how sweets and cooked food could fall from the thorny trees. The Guru then asked Lahina to do what his sons had refused to undertake. Lahina climbed the tree and shook it. Heaps of edible fruit fell down which gave the taste of sweet victuals to the three days hungry devotees. They felt delighted to eat them.

Giani Gian Singh (1822-1921) *Twarikh Guru Khalsa* (part one) mentions ten episodes where through the devotion and total surrender of Bhai Lahina and others were tested. The most popular among them are five which have been dealt with in detail by Bhai Santokh Singh (1787-1843) *Sri Gur Pratap Suraj Granth*. On one occasion when the evening routine of the *dharamsal* was over and after meals Guru Nanak retired to sleep, he suddenly called his sons and asked them to take his soiled clothes for washing them at once. Guru Nanak advised the sons to dry the clothes and to bring them soon. The sons replied that firstly, they were taking rest and secondly, this work did not suit their soft hands. Servants would wash them all in the morning and in fact that menial work was not possible from them. Without saying and looking at them the Guru asked Lahina to go and wash the clothes. Lahina immediately went and performed the task assigned to him and delighted as he became the Guru blessed him profusely.

On another occasion, the metallic cup slipped from the hands of the Guru into a deep muddy sink. Mata Sulakhani, his two sons and other Sikhs were there. The Guru asked Sri Chand and Lakhmi Das to take out the

utensil to which they replied : Our clothes are costly and for this petty cup we cannot jump into this dirty pit. O father, since you are wise enough why do you assign this dirty task to us and degrade our position in the society. As the Guru beheld Lahina purposely and said him to bring out that cup and cleanse it, he without wasting any time accomplished the task and taking it out washed and cleansed it of the slush and handed over to the Guru. Clothes of Lahina became full of slime but the people around and the Guru felt delighted. Almost on every occasion Bhai Lahina won the heart of the Guru by his humility, hard work and deep sense of obedience. Lahina was behaving like that fruit-laden tree which feels delighted to suffer for others. Marking his devotion, the grace of the Guru for him was increasing day by day. The Guru identifying in him that divine person who has the capacity of bearing the unbearable, became much more happy over him. This attitude of the Guru could not remain concealed and everybody became aware of it. People started drawing inferences that the Guruship is likely to be transferred to Bhai Lahina and it seems unlikely that Sri Chand and Lakhmi Das will get anything. People deliberated among themselves that as and when any test has been put forth, Lahina placed himself as the right person. Now it is in the fitness of things that Lahina is given the highest honour.

Mata Sulakhani hearing such rumours became full of anguish and anxiety. She immediately proceeded towards *dharamsal* where Guru Nanak Dev was present. Two sons sat by the side and many more Sikhs were present when Mata Sulakhani with a dejected face entered there. Sitting near the Guru, she said, "O virtuous and holy person, why have you thought of going against the current trend; one is required to behave as is the way of the world. Your sons

are all competent but still you do not love them. Our family tree is to grow further through them only. Repudiating the talented sons, you are showering your love upon a disciple. Even the earlier incarnations of God have never thought of placing the followers above their progeny. Let me tell you that if you think this way, it will not be a proper proposition. Your sons will have to suffer for ever due to your policies.” The Guru observed silence and kept himself quiet for some time. Meanwhile, made to run by the Sikhs, a cat entered the *dharamsal* having a rat in its mouth. It dropped the half eaten victim there and went away in another direction. To answer the anxiety of Mata Sulakhani, Guru Nanak seeing towards Sri Chand, the elder son, asked him to take away the dead rat to throw it out, and then come back. Sri Chand replied, that he knew and had seen many such skilful feats of his father through which he had put them to many so-called tests. ‘I being fed up of all this, will not lift this dead creature’. Then the Guru turned towards second son Lakhmi Das who also said, “O father, this is not matching to our status that we should ever touch the dead rat. If you wish I can call someone else to do this job”. Thus, being proud of his converse he became quiet. The Guru then beholding Lahina asked him to throw away the dead rat. Listening to the half sentence of the Guru, Lahina took away the rat and went outside to dump it at a distant place. Meanwhile, the Guru asking Mata Sulakhani to delve deeper into her heart said, ‘These are my sons and he (Lahina) is known as the son of somebody else. My sons have never accepted my advice whereas he (Lahina) acts even before my command. Nothing is in the hands of anybody; every thing is controlled by creator Lord. On whom He casts His graceful glance only he obtains this commodity (of love and obedience). Only the low land

attracts water and the mound can not withhold even a single drop of water'. Listening to attentively and seeing with her own eyes, Mata Sulakhani got up to move towards her residence.

Parchian Seva Das is a work of the first half of eighteenth century which records fifty *sakhis* of all the ten Gurus. Apart from other episodes of Lahina's life, the writer, Seva Das mentions the anecdote of eating of the dead body by Lahina which in fact clinched the issue of Guruship in favour of Bhai Lahina. Bhai Santokh Singh deals with this episode in detail. One day, Baba Nanak hanging a dagger from his waist made the guise of a hunter. He took with him many a pig followed by hounds. When the Sikhs saw him at the outskirts of the town, they felt amazed to find him in such an attire. The devotion of many of them melted away when they saw the Guru in totally unexpected guise. Discussing among themselves many of them felt that the Guru has gone crazy. His horrible countenance can not be faced. Now it is difficult to remain here because he is speaking unmindful of the people around. Only Lahina did not part company and stood before the Guru with folded hands. In fact he had already offered his body, mind and his all possessions to the Guru and now how could he back track the position. The Guru singing aloud was moving from one to another place continuously. After some time, Lahina went near Guru and with folded hands told the Guru that 'seeing your this impersonation of a hunter, becoming impatient the other Sikhs have fled the place. Only I am here who would go no where. Having sold my body and mind I have purchased love for you; I am your slave whether you kill me or shunt me away. I will be fortunate if my body perishes at your hands. However, O Guru, tell me the reason of this disguise'. 'No reason,'

told the Guru, 'I simply do not want anybody near me. Why don't you leave me alone. Obey my advice and go away from here.' Says Mahakavi Santokh Singh that Lahina had to go lest it tantamounts to disobedience of the Guru's words. Lahina, returned and met the people left behind. Breathing hard, he told what had transpired between him and the Guru. Lahina made people understand that this test by the Guru is difficult to understand. As the time passed, Guru Nanak also reached the sight where all were awefully discussing the matter. Frightened as they became, they were unable even to speak and bow before him. A copper chain was hanging from the Guru's waist and now one baton was in his hand. When any Sikh bowed and touched his feet, he received a blow of the baton at his back. All were wonderstruck at this behaviour of the Guru. The Guru asked, "who are you all and why you don't get dispersed to your places". 'What you people are doing here'. As the people said that they were his disciples (Sikhs), the Guru gave blow to one and all at the name of 'Sikh'. Many ran away but still some remained there.

The Guru asked them since how long you have been my Sikhs, tell me immediately. The Sikhs replied : O Guru, we are Sikhs since the time you allowed us to be your Sikhs. 'Alright, if you are my Sikhs then obey me and follow me. Thus the Guru led the Sikhs to a remote place in the interior of the forest and showed them all a pyre containing a covered dead body. Some wooden logs were also stacked nearby. Now the Sikhs further got preplexed to behold this spectacle. When all the Sikhs reached, the Guru spoke aloud : 'If you call yourself my Sikhs then do as I say or leave this place at once. Eat this dead body lying on the pyre and if you do not eat it, you will repent a lot.' Listening to this, all became wonderstruck and dumbfounded and

they lost their patience. Many took to their heels to reach their homes and many hid themselves behind the bushes.

Ultimately Lahina stayed and all others disappeared. Seeing him alone there the Guru spoke to him as to why he had not gone; 'If you claim to be my Sikh then without delay eat this dead body.' Hearing this, Lahina took a round of the body and asked, 'O Guru, tell me which side I should begin with.' The Guru indicated towards feet. As Lahina lifted the white sheet to begin with, he was awefully amazed to find sweet pudding (*prasadi*) spread in the shape of body. Lahina fell on the feet of Guru Nanak and the Guru being overwhelmed took him into his embrace. 'O Lahina', said Guru, 'you are henceforth my image and you have become one with me.' Lahina and Guru Nanak came to *dharamsala*. All the Sikhs and the sons of the Guru were called there. Seating Lahina at the proper place, the Guru glanced him lovingly and nominated Bhai Lahina as his successor. With folded hands the Guru bowed before the disciple to which Balvand in *Ramkali ki Var* says that Guru Nanak "diverted the flow of Ganges in a different direction." Before Guru Nanak, it had nowhere happened in the history of religious world that the Guru in his life time elevated the disciple to the status of Guru and bowed before him. Guru Nanak further declared that Lahina has born from my limb (*ang*) therefore henceforth he will be known as Angad. Guruship, Guru Nanak handed over to Angad and further said, "whosoever claims himself to be my Sikh should come forward and pay obeisance before Guru Angad considering him my image. All including Bhai Budda emerged from their seats and bowed before Guru Angad except Sri Chand and Lakhmi Das, the sons of the Guru Nanak Dev. The Guru asked them to come forward and make obeisance like others. The sons replied, "He is

your disciple whereas being your sons we have higher position and status than him. How it behoves that we should bow before him; this is not worth doing.” Saying thus, both of them having no regard for the advice given to them left the place. The Guru kept quiet at the moment. It will be not improper if one comes to know here that what tradition and legacy Guru Nanak was creating in that remote area of Kartarpur. Bhai Gurdas (Var, 26.31) portrays distinction between the worldly kings and the true spiritual king who bestows his throne to the most competent person only. Bhai Gurdas says : The temporal king dies after handing over the kingdom to his son. He establishes his sway over the world and all his soldiers obey him. In the mosque he (son) orders prayers to be said in his name and *qazis* and the *mullahs* (spiritual persons in the religious orders of Islam) testify for him. From the mint comes out the coin in his name and every right and wrong is committed at his order. He controls the property and wealth of the country and sits on throne caring for none. (However) The tradition of the House of the Guru is that the high way shown by earlier Gurus is followed. In this tradition only the one primal Lord is applauded; the mint (holy congregation) is one here; the sermon (of Nam) is one and the true throne (the spiritual seat) is also one here. Justice of the Lord is such that this fruit of pleasure is given to the *gurmukhs* by the supreme Lord.

Dr Hari Ram Gupta holds in his '*History of the Sikh Gurus*' that Guru Nanak gave Lahina the name Angad because Angad of the epic *Ramayana* was the most faithful person around Rama and similarly Lahina was also the most obedient and faithful to Guru Nanak. To quote him, "Nanak gave Lahina this name perhaps from the fact that Angad was a trusted follower of Rama, the hero of *Ramayana*,

and who had been sent by Rama as his special ambassador to Ravana.”

The statement of Dr Gupta may be considered partially true but the analogy is not altogether correct. Angad of the *Ramayana*, is son of Bali and his wife Tara and right from his birth his name is Angad. However, here Angad is Lahina prior to becoming Angad and he, due to hard labour, sense of surrender and obedience has born from the limbs(Ang) of Nanak; he rather is the second Nanak. His status is now as high as that of the Nanak's himself who while alive elevated the disciple to the position of the Guru and through whom Nanak became an institution and whose name was used by all the Gurus whose Bani has been recorded in the Guru Granth Sahib. This in no way was the case and relationship between Angad and Rama of the *Ramayana*.

Puratan Janam Sakhi, *Meharban Janam Sakhi* and Professor Sahib Singh hold that while offering Guruship to Guru Angad, Guru Nanak handed over to him the *pothi* as well. In *Puratan Janam Sakhi* anecdote 56 and 57, it is clearly mentioned that after the recitation of *Barahmaha Tukhari* as per the word of the Guru, the *pothi* was given to Lahina, the competent one. Bhai Gurdas also tells that Baba Nanak always had a *pothi* (book or bundle of papers) with him and that is why the Muslim priests at Mecca asked him to open his book and tell them as to who was great between a Muslim and a Hindu. Baba Nanak told the pilgrims there that without virtuous deeds both will have to wail and cry. That *pothi*, the repository of Bani was further handed over to Guru Amar Das and likewise subsequently, this treasure of *bani* came to Guru Arjan Dev who assiduously with the help of Bhai Gurdas, the philosopher, and some other learned Sikh scholars edited,

compiled and finally placed it at Harmandir Sahib Amritsar in the year 1604 A.D.

As mentions the *Encyclopaedia of Sikhism*, after the nomination of Guru Angad as his successor on 13 June, 1539, the 'installation (of Guru Angad Dev) on *gurgaddi* took place a few days before the death of Guru Nanak on 7 September 1539.' Guru Nanak told Guru Angad about his approaching end and asked him to go to Khadur to spread the message of Sikh way of life which he himself had cultivated and assimilated in his body, mind and soul. Mahakavi Santokh Singh avers that while about to move to Khadur as desired by Guru Nanak, Guru Angad asked him the last question as to 'what is your command to me about my attending you in the last hours of your earthly life.' The Guru replied, 'if you could not reach due to any valid reason, I shall for nothing go on cherishing the hopes. Better, you do not come and I will be visiting you in my own way and be always meeting you.' Guru Angad Dev read between the lines uttered by Guru Nanak and abiding the will of Baba Nanak moved towards Khadur.

However, the separation from the Guru made him gloomy and he locked himself in room to delve deeper into his self. Only Mai Bhirai knew where he was. After the heavenly ascension of Guru Nanak Dev, Bhai Budda and other Sikhs came to Khadur in search of Guru Angad Dev. They reached Mai Bhirai who after much hesitation told them about Guru Angad who was engaged in deep trance. Somehow, the Guru came out of the room and met all the people who came from Kartarpur. As the *sangat* was perturbed and restive due to the absence of the Guru, Guru Angad serving them food etc. advised them to be patient and repeat '*satinam*'. Now the people started gathering at Khadur where the grand effulgence of the light

of the Guru was creating a movement on the lines and guidance given by Guru Nanak.

Bhai Santokh Singh gives the detailed daily routine of the third phase of the life of Guru Angad Dev in his *Sri Gurpratap Suraj Granth* (Ras I Ansu 10). During last watch of the night he would leave his bed and after finishing bath he would meditate until daybreak. Afterwards he attended to sick persons coming from different places and healed them. Because of such act of benevolence by the Guru, his name and fame spread all around. Rising from the meditation whomsoever he happened to behold, his mind and body gained strength and health. Then he attended to the *Kirtan* while sitting in the holy congregation of the Sikhs and later preached and expounded nothing except the teaching and hymns of Guru Nanak. When the call for *langar* was announced, the Guru, along with *sangat* would proceed for that. All the four *varnas* sat together and among them there was no distinction of king or the pauper. The pots were made of clay and on leaves (*pattals*) people would put up their meals. The Guru's wife Mata Khivi took care of the Langar and in *Ramkali Ki Var* Balvand says that in her Langar ghee-mixed *Khir* (milk and rice pudding) was prepared and distributed to one and all. As holds *Bansavalinama* (Chapter II), 'Guru and his family ate simple meal which he earned by twisting *munj*, reed fibre into string'. The family earned their meals by putting in the labour of their hands.

In the afternoon, the Guru would play with children and then teach them Gurmukhi letters. While playing with the children he absolutely mixed with them caring for nobody else. On one such occasion, hounded by the army of Shershah Suri, Humayun while fleeing Agra was running towards Punjab, and came to know that the *gaddi* of Baba

Nanak was now being adorned by Guru Angad and he is there at Khadur. According to Sikh tradition, and accounts in the *Sri Gur Pratap Suraj Granth* and *Mahima Prakash (Sakhi Panj)*, Humayun came to Khadur to seek Guru Angad's blessings. The Guru at that time was busy with children teaching and playing with them. He did not take any special notice of the king. Humayun stood unattended for few minutes and could not control his anger for such treatment. As he was laying his hand upon his sword to bring it out of the sheath, the Guru turned towards him and said to him that where this sword was to be used, you have fled the place, and here you are trying to show your valour. Humayun felt ashamed and the Guru blessed him to be upright, brave, and just.

The third watch (*pahir*) of the day, the Guru would spend with children and then the wrestling bouts of youngmen were organised daily. Guru Angad himself was fond of wrestling and as we have already seen that during his second meeting with Guru Nanak at latter's paddy fields he lifted three bundles of fodder and brought them to the sheds of animals in the house of the Guru. Wrestling and other such activities were dear to him because he very well understood that only a healthy body can afford to keep a healthy mind and soul. The number of the sects of yogis and other ascetics was increasing day in and day out but none was coming forward to save the culture, language and ethos of the land. The whole land of the five rivers had always been at the mercy of the hordes of invaders who, as and when desired, ransacked this area and plundered it to the hilt.

Guru Nanak had already noted that the so-called Kshatriyas have abandoned their duty and all have disowned their mother tongue in preference to the language of the

Pathans and Mughals. Guru Nanak undertook to write and recite in Punjabi for which Guru Angad coined and shaped syllables of Gurmukhi to give them final form. The philosophy of Guru Nanak was itself not a philosophy of an arm-chair philosopher, and had the strength of shaping the behaviour pattern of society but Guru Angad, as is evident from his hymns, made it an applied philosophy in the true sense of the word. Spiritual and temporal affairs were taken care of by the philosophy of Guru Nanak which was nurtured, cherished and further spread under the solid guidance of Guru Angad Dev. In fact, Guru Angad humbled the pride of Sanskrit and Arabic scholars by producing *Bala Janam Sakhi*, the seedling of Sikh philosophy, history and culture and in addition to this, paved the way for the compilation and editing of the (Guru) Granth Sahib. In the evening, Guru Angad continued the system initiated by Guru Nanak of listening to the *kirtan* and meeting the people coming from different places. Then for a watch, he would sit alone to delve deeper into his self and plan the further course of the house of the Guru. Thus spent the Guru his days and nights and inspired the people around to concentrate and realise the worth of *satinam*, the true Name of the Lord.

Besides groups of ascetics, yogis, goddess worshippers who listened to the preaching of the Guru (Angad) and became ready to reconsider their ways and means of spiritual life, Bhai Gurdas in his Varan (11.15) counts some prominent Sikhs of Guru Angad Dev and their nature as follows :

“A Sikh of high order (*paramhans*) Bhai Paro was there of Julka caste for whom the Guru was full of grace. Another Sikh named Mallu was very brave and Bhai Kedara was a great devotee. I am fully beholden to Bhai Dev, Bhai

Narayan Das, Bhai Bula and Bhai Dipa. Bhai Lalu, Bhai Durga and Jivanda were gems among the wisemen and, all the three were altruists. Jagga was of Dharani sub caste and Sansaru was one with the formless Lord. Khanu and Mayya were father and son and Govind of Bhandari sub-caste was an appreciator of the meritorious ones. Jodh the angel cook, served the Guru and swam across the world ocean. The perfect Guru maintained their honour.”. Besides these Sikhs many other names such as Bhai Jiva, Gujjar, the blacksmith, Dhinga, the barber et al. have been mentioned in *Sri Gurpratap Suraj Granth* (Rasi I, Ansu 13). A very interesting and educative episode of a Chaudhari has been mentioned by Bhai Santokh Singh. A Chaudhari of Khadur was alcoholic who after consuming liquor would abuse everybody. Effect of liquor appeared on him when due to this habit of his, he became epileptic. With this conduct of drinking, his disease grew day in and day out. Listening to the praises of Guru Angad, from some one, one day he came to the Guru and told him about his horrible and fatal disease. Paying full attention to his converse, the Guru said to him, “If you leave your habit of drinking liquor, you will never suffer this epilepsy again and your body will become hale and hearty. And if you disobey this discipline then you would be inviting this disease yourself and you will have to suffer the consequences”. The Chaudhari listened to the advice, bowed before the Guru and went back home. From the very day he stopped drinking and ultimately his epilepsy stood cured. His health improved, he enjoyed life without drinking and he passed his time happily. However, one day, in the rainy season he lost control over his self and considering himself healthy drank heavily. Getting fully intoxicated, he went to the terrace and cried loudly towards

the direction of the house of the Guru by saying : O Guru, today I have set myself free from your command, and you do not know how the limitless delight I am enjoying. As he was boasting, he suffered the attack of epilepsy again and fell from the roof to die instantly.

As we have noted earlier that the daughter of Guru Angad Dev named Bibi Amaro was married to Bhai Jassu, the son of Bhai Manak Chand, the younger brother of Baba Amar Das. In the year 1479 AD (Guru) Amar Das was born into the family of Bhai Tej Bhan and his wife Bakht Kaur, variously recorded by chroniclers as Lachhami, Bhup Kaur and Rup Kaur. (Guru) Amar Das was married to 'Mansa Devi, daughter of Devi Chand of village Sankhatra, in Sialkot district and had four children—two sons Mohari and Mohan, and two daughters, Dani and Bhani.' (Guru) Amar Das was a Vaishnav who would regularly go to Haridvar for pilgrimage and bathe in the Ganga. On his twentieth trip to Haridvar, he was rebuked by an ascetic for having no spiritual preceptor so far. (Guru) Amar Das became sad on this lapse and pledged in his heart to have one. Bibi Amaro, daughter-in-law of the family when came to know of the mental stress of (Guru) Amar Das, escorted him to his father Guru Angad Dev at Khadur.

(Guru) Amar Das instantly became disciple and resolved to serve the Guru with single-minded devotion. For many days no converse took place between the new disciple and the Guru who otherwise in worldly relationship was father-in-law of the daughter of the Guru. Somehow, making humble supplication before the other Sikhs of the Guru, Amar Das took upon himself the service of bringing water for the *langar* and the bath of the Guru in the early morning. Now the *seva* (*service*) of the *sangat* as well as of the Guru became the motive of his life. For this purpose

(Guru) Amar Das would not mind braving the fierce wind, rain or stormy nights and always brought water from the River Beas. Day and night he served the Guru and the *sangat* and thus totally annihilated his pride of the high caste and relationship with the Guru. Say chroniclers that, serving thus, twelve years passed by and (Guru) Amar Das was regular in his duty of bringing water from the river. On one rainy and stormy night, he alongwith his brass water pitcher known as *gagar* in Punjabi, stumbled against a peg while passing through the weaver's colony. He fell down himself but did not let the *gagar* fall down. The weaver woman getting disturbed and irritated in her sleep called (Guru) Amar Das, 'Amaru Nithavan'—Amaru, the homeless who is having no shelter anywhere and thus is devoid of peace even in the night.

When the next day this incident came to the notice of the Guru, he open heartedly praised the devotion of (Guru) Amar Das and proclaimed him as "the home of the homeless, the honour of the unhonoured, the support of the supportless and the emancipator of the bonded ones." Listening to such words of the Guru for (Guru) Amar Das whereas the *sangat* applauded the sayings of the Guru, his two sons, Datu and Dasu became apprehensive that the charge of the Gurgaddi might go in the hands of (Guru) Amar Das making them to draw blank. Meanwhile, a wealthy man named Gonda came in the congregation of the Guru and told him as to how some ghost-natured people had ransacked, plundered and destroyed almost all of his village. He in mind had thought that if the peace prevailed in the village he would offer half of the land of his village to the good causes initiated by the Guru. The Guru asked both of his sons to move alongwith that man to procure peace for him and other villagers. Both of them refused

and did not like to leave Khadur. The Guru then asked (Guru) Amar Das to see to this noble cause and gave him his own stick symbolizing the authority of the spirituo-temporal wisdom of the Guru. (Guru) Amar Das went to that village and with the blessings of the Guru every affair was set right. (Guru) Amar Das was then asked by Guru Angad Dev to settle himself and his family presently at Basarke at the newly founded village now named after Gonda as Goindval. (Guru) Amar Das instantly accepted the advice of the Guru and Goindval started flourishing. This village was now made his headquarter by (Guru) Amar Das and being on the main road connecting Delhi and Lahore, later on became very important town. As Guru Angad Dev had already made up his mind to install Amar Das as the Guru, he on March 29, 1552, before the whole *sangat* handed over the responsibilities of Guruship to Amar Das, thus making him Guru Amar Das, the third Nanak. As say *Mahima Prakash* and *Sri Gurpratap Suraj Granth*, Guru Angad then after asking the *sangat* to henceforth obey the commands of Guru Amar Das himself lay down covering his face with a sheet and breathed his last to be one with the Divine light.

CHAPTER IV

BANI OF GURU ANGAD DEV

1. ਜਿਸ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥
ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 83)

(Face the truth and live for ever)

To love the beloved (God) identified as Truth, one is required to struggle face to face and even die for upholding it. Cursed is the life in which one turns his back upon the truths of life.

In the medieval period when the rule of the Pathans was withering away and Mughals were emerging on the horizon of Indian history, the brunt was borne by none else but the Indian masses. Many succumbed to the ways of life of the rulers, and many more ran away to the jungles and mountain caves in the name of spiritual realization through yoga etc. Guru Nanak gave the philosophy of self-respect to the Indians and exhorted them to rise to the occasion by leaving away hypocrisy and ritualism and fight the aggressors in the name of Godliness which was not the truth merely as an abstraction in futility but the truth as hard realities of life requiring reconstruction of applied philosophy of life. Guru Nanak says that 'truth you will know if you really love and live the truth' by facing it squarely. In this *salok*, Guru Angad also reiterates that hypocritical show of love for anybody is of no use; don't turn your face away from the struggles of the self-

respecting life as well as from the fellows of your pleasures and pains.

2. ਜੋ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥

ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 89)

(Submit before the Master completely)

The arrogant head that ignores even God and does not bow to the command (*hukam*) needs to be chopped off and burnt as the fuel into the hearth.

Guru Angad believed in the spirit of total submission before the Master (God) and not the conditional one. Guru Nanak chiselled the personality of ordinary human being to make him Gurmukh who epitomises this spirit of total surrender. Side by side, Guru Nanak makes us cautious about those hypocrites who bow down to aim at some body in order to kill him or her. Their bowing down has an ulterior motive of selfishness. *Manmukh* or mind oriented person is such an entity who tries to make himself the centre of all secular activities. He being full of haughtiness goes on to feel that all the channels of pleasure should be turned towards him. So full of pride he becomes that he always remains attached to his achievements and forgets Him who bestows all these accomplishments. Guru Angad Dev emphatically pronounces through this couplet that such arrogant persons are totally useless for the society as well as their own spiritual selves.

3. ਦੋਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ ॥

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤਾ ਕੀ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ॥

ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥

ਜੋ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ ਜਾਣੀਐ ॥

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ ॥
 ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ
 ਵਿਣੁ ਜੋਤੀ ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 138)

(Love the Giver Lord and not the gifts)

The self oriented one, values the gift over the Giver. His wordly wisdom, awareness and cleverness is indescribable. He practises evil deeds under the dark veils but his activities get known in all the four directions. He who practises virtues comes to be known as virtuous but the evil doer becomes reputed as a sinner. O God the creator, there is none except you who can perform this feat. As long as in the body is your light O God, your voice in this light remains manifested. However, without your light who is there to be seen who has ever accomplished any thing here and hereafter. Says Nanak that who has transformed himself into Gurmukh, only he visualises in one and all that knowledgeable Lord, the repository of all wisdom.

4. ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
 ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
 ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
 ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 139)

(Absolve yourself from worldly allurements)

One is required to die in context with evil eyeing over others' wealth and beauty, hearing of slander, moving to commit evil, lifting or stealing what belongs to others and

speaking what behoves not to one's own self. O Nanak, through identifying and realizing *hukam*--the Ordinance, one meets the Lord God.

In the very opening stanza of *Japu*, Guru Nanak raises a very pertinent question as to how a person could become truthful (*sachiar*) when purificatory ritual baths, observation of long intervals of silence, physical enjoyments and intellectual exercises fail to achieve that end of the demolition of the wall of falsehood before one's ownself. Guru Nanak holds that by accepting the *hukam* or the Will of the Almighty--which is ever engraved in the inner self of the Jiva from the time immemorial, one can accomplish this feat. Time and again Guru Nanak clearly hints about his incapacity to describe *hukam*, because all the so-called ten incarnations, gods, demons etc. have been created in His *hukam*. At places, the Guru while speculating about *hukam* becomes overwhelmed and avers that the *hukam* is but the realisation of the infinite wonder (awe) and whosoever learns the process of its identification becomes adept in the art of peaceful living and further awakens his competence to take cognizance of the truth. He surpasses his ego and transforms himself into a true yogi (GGS, 946). Guru Angad Dev through his *seva* and total surrender before the Guru, cultivated these merits and allowed the *hukam* of the Lord to flow through his body unobstructed. Without caring for any public opinion or the social status he held, he realised the will of the Master and absolved himself from all the worldly allurements of eyes, ears, hands and feet etc. and recognised the *hukam* of the Lord.

5. ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥

ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 139)

(No substitute of perfection)

Impaired faculties of sight, hearing and cognition cannot provide true joy as the cripple, the limp and the blind cannot rush to embrace their beloved ones. Make Lord's fear and devotion your feet and hands and consciousness your eyes. Says Nanak, O wise woman, thus you will get united with your beloved one.

Even worldly love which may become the stepping stone for spiritual love, requires a healthy and perfect body bereft of all deficiencies. As man without hands feet and eyes can not accomplish the task of physical requirements, similarly, the spiritual delight of the union and merger with the Lord cannot be enjoyed even if you have the perfect body but no fear (awe), devotion and super consciousness in your physical frame. In fact, there is no substitute of perfection.

6. ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨਿ ਪੂਰਾ ਪਾਇਆ ॥
ਅਨੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ ॥
ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ ॥
ਕਰਮਿ ਪੂਰੈ ਪੂਰਾ ਗੁਰੂ ਪੂਰਾ ਜਾ ਕਾ ਬੋਲੁ ॥
ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ ਨਾਹੀ ਤੋਲੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 146)

(The true bankers)

They are the all powerful bankers who have attained the all-perfection and accomplished Banker - the Lord. They while being ever imbued with the harmonious and steadfast colour of the Lord's love, remain nonchalant

towards wordly desires (and not the world). Rare are such persons who remain absorbed in the infinite beauty of God. By good fortune, they are endowed with the accomplished preceptor whose speech is judicious truth. O Nanak, if the all perfect God fulfils somebody's coffer, it never faces any decrease.

7. ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥
 ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥
 ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥
 ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥
 ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥
 ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥
 ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥
 ਜੋ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥
 ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥
 ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੇ ਘਟੈ ਰਾਸਿ ॥
 ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥
 ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 146)

(Spirituo-temporal concern)

For all the eight quarters of day and night, man in order to fulfil his desires goes on searching and churning the eight segments of the world, knowing little about the ninth segment of the Self, encased in the body. Inside the body is the *nam*, the repository of all the nine treasures which is searched by the men of depth and merit. O Nanak, the fortunate ones, through the guidance of the holy preceptor praise the *nam* of the Lord.

In the fourth quarter of the early dawn, the spiritually

awakened ones feel inspired with joy of His *nam*. In their holy congregation they befriend the *bhaktas* who are ever flowing rivers of devotion and in whose mind and lips is always the true *nam*. In their holy congregation the nectar is shared by one and all but of course not without the bestowal of the grace of the Lord. The golden body of the partakers (devotees) here is tested on the touchstone of the *nam* and that comes out shining and glittering. By grace of the divine glance of the Lord Jeweller, this body never again is put into the fires (of ego, lust and slander etc.).

After this spiritual endeavour of the dawn in order to concretize this experience, in other seven quarters one should be in the company of the wise and well read (but not in the clever and cunning ones) because in their company only the judicious analysis of the virtues and vices is undertaken, and they help decrease the capital of falsehood. There, only the demerits are thrown out and divine virtues encouraged. O Nanak, one comes to know there that suffering and happiness both are bestowed by the great Master.

8. ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
 ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
 ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥
 ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥
 ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
 ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਹੋਰ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥

(—ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 146)

(Your deeds shape your destiny)

The world is a play wherein for *jivas* the air is the dignified guru, water the progenitor and the earth is great

mother. Day and night are nurses in whose lap, the entire world is moving and playing. In the presence of the Lord, the Dharamraja is ever busy in carefully watching the evils committed and merits earned by the *jiva*. By their own deeds some get close to the Lord while some others are cast away. Those who have meditated upon the *nam* of God have already gone across all sorts of toils. Says Nanak : Not only that their faces become glorious, many more with them are liberated as well.

9. ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੈ ਕੰਨ ॥
 ਅਖੀ ਦੇਖਿ ਨ ਰਜਿਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ ॥
 ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ ॥
 ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥

(—ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 147)

(Satiation of the senses and the soul.)

By speech the tongue is not satiated nor the ears feel contented by listening to it. The eyes are not satiated by beholding the paraphernalia of the world around. Faculties of the body seek the pleasure of their own kind and their hunger is never satisfied because merely by talking about the hunger, the desire can not be satiated. O Nanak, the hunger of the hungry is appeased only when the hungry through the laudation of the Lord remains merged in the repository of all the merits.

10. ਮੰਤ੍ਰੀ ਹੋਇ ਅਨੂਹਿਆ ਨਾਗੀ ਲਗੈ ਜਾਇ ॥
 ਆਪਣ ਹਥੀ ਆਪਣੇ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ ॥
 ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ ॥
 ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖੁ ਅੜੈ ਡੁਬੈ ਹਕਿ ਨਿਆਇ ॥
 ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ ॥

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 148)

(Responsibility of Guruship, an uphill task)

Charmer of a scorpion, if undertakes to handle the cobra, he puts to the danger of burning himself with his own hands. Such is the Order (*hukam*) of the Lord that the person engrossed in extremities of behaviour is always kicked from one to another grim situation. If a self-willed (*manmukh*) obstructs the ways of a Guru-oriented (*gurmukh*) always engaged in altruistic activities, the former is justly condemned to be drowned in the ocean of wordly passions. God Himself is the master as well as judge of both the extremes of life and Himself determines the truth. O Nanak, realize it that all materialises in His will.

Indeed, one should understand clearly and precisely the limits of his spirituo-temporal prowess. One is required to come up for taking up higher responsibilities when one becomes meritorious after undergoing dexterous handling of the higher spirituo-temporal planes. People not well versed in spiritual endeavours taking over the role of spiritual preceptors and misguiding people to serve their ulterior motives, ultimately stand exposed. Even today, such hollow claimants are roaming here and there in the name of religion which in fact is the weaker chord of Indian masses. Instead of making people realize *dharma* as the eradicator of all the fears, they have transformed ritualistic and dogmatic *dharma* into fear itself. For such senseless commercial agents and self-proclaiming so-called gurus of *dharma* Guru Nanak had already declared :

“Ignorant fools confer caps of guruship and those who receive are bigger shameless persons. It is such as that a rat which itself may not find entry into the hole yet declares

that tying the winnower on its back it will enter the hole” (GGS 1286).

Guru Angad Dev also hints that first one should improve upon one’s own limitations and then assume the position of a preceptor.

11. ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ ਤਾ ਪਾਰਖੁ ਜਾਣੁ ॥
 ਰੋਗੁ ਦਾਰੂ ਦੇਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥
 ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ ਜਾਣੈ ਮਿਹਮਾਣੁ ॥
 ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ਹਾਣਿ ਲਾਏ ਹਾਣੁ ॥
 ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ਸੋ ਵਿਸਟੁ ਪਰਵਾਣੁ ॥
 ਸਰੁ ਸੰਧੇ ਆਗਾਸ ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ ॥
 ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ਵਾਹੇਦੜੁ ਜਾਣੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 148)

(Self introspection and criticism is a must)

O Nanak, as the true judge first examines minutely his own innerself similarly the real physician is he who knows both the disease and its cure. The man competent to undertake self-criticism is such a smooth traveller who takes rest at many places but never indulges in unsavoury situations or actions and always considers himself a guest who eventually has to move further sooner or later. His discourse is the essence of life bereft of beating about the bush, and to the harmful evils he thwarts away. He comes out to be such an intercessor who does not allow the greed to have its sway over himself, and sticks to the truth and truthful conduct. If somebody engrossed in jealousy towards such skyhigh persons shoots the arrow of ill will, only he knows how it boomrangs upon the shooter himself causing his own destruction and never touches the truthful ones.

Guru Angad Dev dealing with the applied philosophy of life exhorts people to achieve full competence before handling any affair. For this, self-analysis is a must which makes one understand the real import of the spirituo-temporal life. In fact, the Guru had with him *Japu(ji)* which in its thirty-fourth stanza deals with the nature of dharma which labells this earth as *dharamsal*—the abode of dharma and by implication such an inn or *dharmsala* where one is required to stay for a while to rest as a guest of honour to move further. As during this short stay at the inn, one avoids all sorts of petty quarrels and remains calm and quiet adhering to the code of good conduct, similarly Guru Angad Dev also urges man not to encroach upon the rights of others and never allow oneself to be indulged in polemics with anybody. Those who adopt such a way of life become the great enlighteners and only they are accepted as the true intermediaries.

12. ਨਿਹਫਲੰ ਤਸਿ ਜਨਮਸਿ ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥

ਸਾਗਰੰ ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥

(—ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 148)

(Vain is the Life without realisation of the Lord)

Life is fruitless without the realisation of the Lord who is all pervasive and yet above all. This impassable ocean of existence one can go across only with the grace of the holy preceptor. Thoughtfully says Nanak that the supreme Being is the material as well as efficient cause of the whole existence and the causes of all effects are in His hands whose power has sustained the whole cosmos. That is why the main task before the *jīva* is His understanding and love for Him.

13. ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ ਕੇਹੀ ਰਾਤਿ ॥
 ਰੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥
 ਧਰਤੀ ਚੀਜੀ ਕਿ ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥
 ਨਾਨਕ ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 150)

(God bestows the true honour)

In no way cold can harm the fire and likewise night and darkness cannot obscure the light of the sun and the moon. Worldly distinctions of caste and creed, low and high cannot affect the intrinsic purity of air and water. What is any material gift to the earth because it has already been bestowed by God with the gift of the power of sustaining and growing everything. Says Nanak : That honour is the true honour which has been granted to man by the bestower of all glories.

God has granted heat as the intrinsic nature to the fire, light to the sun and moon, innate purity to water and air, growing power to the earth; similarly the respect bestowed to man by the Lord is the real respect which no one can put to harm.

14. ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥
 ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 150)

(Humility of Guru Angad Dev)

Those who undergoing rigorous discipline have understood the mystery of the creation and the creator remain always absorbed in the praises of the Lord through their truthful conduct. Now what further instructions could be imparted to those who have received precepts directly from the holy person of Guru Nanak himself.

15. ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥
 ਏਤੇ ਚਾਨਣ ਹੋਇਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 463)

(The Guru dispells the darkness)

Even if hundred moons and thousand suns shine on the world, but, despite such physical illumination, without the enlightened holy preceptor, the grim darkness of ignorance prevails all around.

Grim darkness of heart and mind can not be dispelled away by physical measures. In fact, physical managements make things complex and generally the way and method becomes tedious and bereft of responsibility. Physicality of the simple affairs of life sometimes becomes so cumbersome that it adds further unwanted tensions, pulls and pressures upon life. If transcending physical hankerings one takes recourse to the spiritual way of life through the guidance of the Guru, the things become easier and within reach. So, glitter of physical life creates further desires but spirituality teaches the control and limitization of the passions. For this, only the holy preceptor helps find the true path of truthful conduct.

16. ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥
 ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥
 ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥
 ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 463)

(The creation is not illusion)

This world is the abode of Lord, the truth, and in it He

resides. Some are merged in Him by His Will and some others are destroyed in His *hukam* (command) . Some by His will, He rids of maya but still there are some who remain absorbed in illusions of maya. One cannot predict whose endeavour will get approval of His. O Nanak, only those *gurmukhs* (Guru-oriented ones) who are enlightened by Him know these intricacies of the truth, the *hukam* and His approval.

The premise that this world is *mithya* or a false illusion superimposed on Supreme reality had imparted a passive world-view to the already faction and caste-ridden Indian society. The results were disastrous as the people found an easy escape route of running away from the responsibilities towards society and polity. Many kings and queens abdicated their thrones and got converted to Sanyasi and yogic way life in view of the momentariness of the world. Monasticism became the way of the world and the yogis and *sanyasis* left the masses to get butchered, plundered and devastated by the small bands of invaders from central Asia and adjoining areas.

Guru Nanak raised many relevant questions before the academics and religious clerics who were supposed to guide and lead the superstitious masses. Guru Nanak established 'truth' as the other name of God and Guru Angad Dev held his baton to tell and to ask people as to how from God, the truth, false world could ensue. Even as per Sankhya theory of cause and effect, (*the satkaryavada*) and Ramanuja a *vishishtadvaitadin*, from the primordial cause God, the truth, false world could not come out as the effect. Of course, this world is transitory and not eternal as God, the truth is, but it is true for everybody atleast for how so much time he has got to live in it. That period is precious and that should be used for its

improvement. As said above, Guru Angad holds that this world is the abode of truth and the truthful God resides in it.

17. ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥
 ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥
 ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥
 ਹਉਮੈ ਏਹੋ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥
 ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥
 ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥
 ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 466)

(Haumai, the chronic ailment is the remedy as well)

Haumai (ਏਹੋ) develops full meaning of I'ness and individuality and pushes the man to engage him in actions (*karmas*). In, *haumai* he remains in bondages and takes birth time and again. Whence this *haumai* gets originated and by which discipline it gets eliminated. In *haumai* the man is ordained to follow the results of his deeds through migratory circles. *Haumai* is a chronic ailment but its remedy also lies within it. If the Lord bestowes His grace upon man, in his life he practises the word of Guru. Says Nanak : Hear O people of God, the sufferings emerged of ego will thus be eliminated by adopting this self-control in spirituo-temporal life.

Guru Nanak Dev happened to meet yogis at different places and he discussed and raised many socio-ethical problems with them. During one such meeting at Sumer Mountain where he ran into a group of very celebrated yogis he was asked as to how this world came into existence and how it perishes. Discussing *haumai* philosophically,

the Guru says in his longer hymn *Sidh Gosti* : *haumai vich jagi upajai purakha nam visarai dukh pai*—the world springs forth and gets created by *haumai* and undergoes afflictions to get perished when forgets the *nam* of the Lord. Needless to say that man is not merely a robot guided by empirical commands alone; his essential inbuilt motor force is conation which always in the shape of feelings is at work in his innerself. In fact, due to ignorance of the *jiva*, this *haumai* becomes such an embodiment of our feelings that on its canvas the *garab*, *guman* and *abhimān*, the further temptations start emerging making man liable to go on moving in the transmigrational wheel.

Guru Angad Dev squarely grapples with the problem of ego (*haumai*) and avers : *Haumai*, though, is a deep rooted all-encompassing chronic malady yet its remedy also lies hidden in it. This apparently seems paradoxical as to how a cure could be there in the disease itself. What happens to an egotist person? fattened by his ego he goes on becoming hollow internally and always tries to keep himself into his limited shell by remaining away from the people. In fact, considering almost everybody a low creature except his ownself he antagonizes one and all. His ego, due to his material gains and temporal status becomes such an ornament which never allows him to be in peace. As soon as he becomes conscious of the fact that he is living with an obnoxious killer chronic disease, he can not afford to exist with it and would try to get away from it at the earliest possible. This consciousness increases in leaps and bounds if one moulds his conduct in the light and through the grace of *Sabad*, the Guru. Thus his disease would be dispelled by the disease itself and *haumai* itself will become its remedy.

18. ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥
 ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥
 ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
 ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 469)

(All are required to perform all duties)

Traditionally accepted way of the yogis is inculcation of the knowledge and the way of brahmins is the way of the Vedas. Kshatriyas are supposed to follow the way of bravery and the Shudras are held to undergo drudgery for others. The way of all the ways is one, i.e. irrespective of caste and varna, all have to do all the tasks. Says the second Guru : Nanak is his slave who understands this mystery and he alone is the real manifestation of the immaculate Lord.

Guru Nanak Dev being consistent to his spirit of humanitarian-ism had already refused to accredit the age old caste institution in social ethics and further giving a down to earth social philosophy hither to unknown to Indian masses denied the traditional view about God having favoured a few by bringing them out from the higher or lower parts of His body. For him all men are equal and they are supposed to contribute equally for the upliftment of spiritual awakening and economic prosperity. In the lines mentioned above (GGS, 469) Guru Angad reiterates the formulations of the first Master whose social philosophy was fully developed by Guru Gobind Singh when he founded the Khalsa comprising various so-called higher and lower stratifications of Indian society.

19. ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾਤ ਆਤਮਾ ॥
 ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥

ਨਾਨਕੁ ਤਾਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 469)

(God is supreme and all-pervading)

Of all the so-called gods, the Krishna like master is supreme God, the real self and spirit of all gods. Nanak is a slave unto him who knows this mystery and he himself is manifestation of the immaculate Lord God.

Though the Sikh Gurus have used many *puranic* anecdotes pertaining to gods and *rishis* to hammer home their formulations in the hearts and minds of Indian masses, yet we find that in fact they have no faith in anthropomorphic forms and incarnations of God or gods. They strongly feel respect and regards for their good deeds as well as their sway over most of the people of India but the Sikh Gurus while considering them as great men of the society, at the most accept them as great kings and queens who had established good and benevolent rule from time to time for which they were always respected and loved. But here ends the limit. The immediate successor of Guru Angad Dev, Guru Amar Das says :” *chare ved brahma kau die parhi parhi kare vichari. ta ka hukamu na bujhai bapurha naraki suragi avatari.... jugah jugah ke raje kie gavahi kari avatari. tin bhi antu na paia ta ka kia kari akhi vichari* (GGS, 423). Translated into simple English it would run as follows : Traditionally it is held that the Lord gave four Vedas to Brahma and after reading them he reflected upon them. Since he could not know and understand the will of the Lord, he shuttles between heaven and hell. In every age, the Lord created many kings whom due to their good deeds of public weal people started eulogizing as the incarnations of God. But even they did not find the mystery of that Lord. What shall I then say or think about all this.

20. ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥
 ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥
 ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੈ ਮੰਦੈ ਮੰਦਾ ਹੋਇ ॥
 ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(The calculative love)

Of what quality this love is which goes on shifting from one to another one. O Nanak, he is known as a true lover who remains ever absorbed in the love of one's beloved. He who is good only when good is done to him and immediately changes side in adversity, is not called a true lover. In fact, he is not in love; he simply makes calculations and trades in love.

Guru Angad delineates the model of today's love which in fact is the passion and not love. Passions are always made compatible to the material debit and credit calculations which go on changing with the time and situations. Real love is as firm as a rock which cannot be shifted from one place to another one.

21. ਸਲਾਮੁ ਜਬਾਬੁ ਦੇਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥
 ਨਾਨਕ ਦੇਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(Obedience and disobedience do not go together)

He who makes a show of obedience and concomitantly remains defiant, strikes no roots anywhere. O Nanak, both his gestures are false and he finds no place near the Master.

22. ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥
 ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥
ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(Egotist cannot earn honour)

Serving the master if a servant shows his pride and is disputatious, his hyperbolic and excessive talk never wins the pleasure of the master. He attains a bit of honour only when he loses his pride and serves with humility. O Nanak, by mergeance into the beloved Master, one finds approval of one and all.

23. ਜੇ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥
ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(Poison of mind can not bring out nectar)

Thinking of the firm mind bears fruits and repeated utterances are of little worth like wind. See the justice of the vain person; he sows poison and seeks to raise the crop of nectar.

24. ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥
ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥
ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥
ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥
ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(Friendship with the unwise)

With the unwise, friendship is never fruitful. You can see yourself that one makes his conduct compatible to his understanding. When duality is drained out of heart,

only then anything else (virtuous) can take its place there. Master would not care for your commands; he deserves your supplication. Practitioners of falsehood become evil incarnate and O Nanak, only the praises of the Lord blossom your environment.

25. ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥

ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(Friendship endures among equals)

Friendship with the immature and attachment with the one of the higher status is like a line drawn across water which leaves neither any sign nor mark.

26. ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥

ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

If an unwise man undertakes to accomplish a task, he cannot set the things right. Even if he succeeds in performing any stray job, the next work goes awry through him.

27. ਏਕ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਨੈ ਜੋ ਮਿਲੈ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 474)

(The real bounty)

That cannot be called a gift by the Lord which we claim to have received through our own efforts. O Nanak, the meritorious and miraculous bounty is that which by Master's pleasure we attain.

28. ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥
ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 475)

(The real servant)

That service is no service which is undertaken out of fear and not the love of the Master. O Nanak, the true servant mitigates his fears and gets absorbed in the Master and works for him spontaneously.

29. ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ ॥
ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥
ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 475)

(God all-in-all)

God himself conceptualizes, creates and places beings in their habitat-the planets. After creating creatures, for saving them from lawlessness, confusion and chaos, He Himself annihilates and re-creates them. O Nanak, whom should we go asking for all this, as the Lord Himself is all-in-all.

30. ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ ॥
ਜਹਾ ਦਾਣੇ ਤਹਾ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 653)

(The truth of life)

The immutable law of *hukam* is nose-halter for the creature due to which, in accordance with the past actions, the creature is pushed and pulled here and there. The *Jiva* feeds itself from wherever it gets the sustenance. O Nanak, this is the truth and nothing but the truth.

31. ਜਿਨੀ ਚਲਣੁ ਜਾਣਿਆ ਸੇ ਕਿਉ ਕਰਹਿ ਵਿਥਾਰ ॥
ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਜ ਸਵਾਰਣਹਾਰ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 787)

(Gurmukhs and Manmukhs)

Those who have understood the mystery of the transient world do not go on scattering their energies. On the other hand, those who are fully engrossed in only adorning of their temporal affairs are totally oblivious of the transitory nature of the world.

Guru Nanak names them *gurmukh* and *manmukh* respectively and avers about them in detail in his longer hymn *Sidh Gosti*. The above idea put forth by Guru Angad Dev also hints at the formulation of Dharamkhand-the abode of Duty by Guru Nanak in the *Japu*, stanza thirty-four.

32. ਰਾਤਿ ਕਾਰਣਿ ਧਨੁ ਸੰਚੀਐ ਭਲਕੇ ਚਲਣੁ ਹੋਇ ॥
ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਈ ਫਿਰਿ ਪਛੁਤਾਵਾ ਹੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 787)

(Unlimited wealth and regrets)

For the limited night of life we go on hoarding unlimited wealth and forget that in the morning we have to register our departure. O Nanak, finding this wealth and world not moving along with us, at the end we find nothing but grief and regrets.

33. ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨ ਉਪਕਾਰੁ ॥
ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 787)

(Drudgery brings no merit)

To work under compulsion brings neither merit nor beneficence. O Nanak, the task accomplished with one's

willingness of the heart is the true deed done.

Guru Angad Dev exhorts the masses to shun away on the one hand drudgery and yoke of the erstwhile worldly kings and their satraps, and on the other of the priestly class who is creating artificial divisions among the people and spreading a sense of alienation from each other among the masses by creating first, second, third and even fourth rate citizens.

34. ਮਨਹਠਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ ਘਾਲੇ ॥

ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 787)

(The obstinate mind and the victory)

Even long efforts with obstinate mind do not bring success. Says Nanak, the servant : the victory is attained through reflections upon the word alongwith honest heart and mind.

35. ਜਿਨਾ ਭਉ ਤਿਨੁ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਨਿਭਵਿਆਹ ॥

ਨਾਨਕ ਏਹੁ ਪਟੰਤਰਾ ਤਿਤੁ ਦੀਬਾਣਿ ਗਇਆਹ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 788)

(Discipline and the freedom from tensions)

Those who conduct their life in the fear (discipline) of spirituo-ethical values representing God, have no other fear whatsoever. O Nanak, this mystery is unfolded only when one accepting godly discipline enters the court of the Lord.

God is epitome of all the good values of life. Not only that one should cherish them in one's heart, they should be practised as well in order to remain free from all the tensions.

36. ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਮਿਲੈ ਉਡਤੇ ਕਉ ਉਡਤਾ ॥
 ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਮਿਲੈ ਮੂਏ ਕਉ ਮੂਆ ॥
 ਨਾਨਕ ਸੇ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 788)

(The way of the world)

Since ages, this is the established trait of the people that movers in low pace would like to have company of similar people. The cleverly flying all around would like to go alongwith clever persons. Those who are alive to their surroundings like to meet only such lively and active people. Similarly, people having dead and passive souls in context with spiritual life will search out similar persons to meet with. O Nanak, let us praise the creator because being cause of all these effects he deserves our applaud.

37. ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨ ਘਰਿ ਵਸਿਆ ਕੰਤੁ ॥
 ਜਿਨ ਕੇ ਕੰਤ ਦਿਸਾਪੁਰੀ ਸੇ ਅਹਿਨਿਸਿ ਫਿਰਹਿ ਜਲੰਤ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 791)

(The Lord brings spring in the heart)

O Nanak, the delight of spring is for them in whose heart abides Lord-the beloved one. Whose beloveds (due to unethical life) have opted to go out, they day in and day out go on burning in the fire of separation.

38. ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਤਿਸ ਕਾ ਕਰਹੁ ਬੀਚਾਰ ॥
 ਨਾਨਕ ਸੇ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇ ਆਧਾਰ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 791)

(God, the basic cause of happiness)

One should contemplate upon Him who came even before the spring. O Nanak, let us praise Him who brings sustenance to all.

39. ਮਿਲਿਐ ਮਿਲਿਆ ਨਾ ਮਿਲੈ ਮਿਲੈ ਮਿਲਿਆ ਜੇ ਹੋਇ ॥

ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 791)

(The real union)

Formal meeting of the bodies makes no meeting because it consists of outer show of nearness and thus turns out to be an external ritual bereft of inner feeling. Meeting in spirit makes a valid meeting wherein one gets merged in the other. Similarly, true union with the Lord is the union of spirit and not the outward show of it.

40. ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਦੁ ਨਿਮਾਣੀ ਇਕੁ ਤੂ ॥

ਕਿਉ ਨਾ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ ਆਵਹੀ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 791)

(No shelter except the Master)

O Lord, others have someone to give them shelter but to me, the poor one, your protection is the only asylum. Then why shall I not die wailing for you so long you do not come to abide in my heart.

41. ਜਾਂ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ ਸੰਮ੍ਰਾਲਿਓਇ ॥

ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 792)

(The way for the union)

In pleasure as in pain one should cherish the Lord in the heart. Says Nanak, O wise bride, this is the way which may take you to be in union with your beloved Lord, God.

42. ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥

ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 954)

(Devotion of the heart is great)

Silent recitation and austerities are contained in believing by heart, and all other deeds are of no use. O Nanak, only they are honoured who have real devotion and feeling of acceptance. However, this realization descends only by the grace of the Lord.

43. ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਰਤਨਾ ਪਰਖਣ ਜਾਇ ॥

ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਆਵੈ ਆਪੁ ਲਖਾਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 954)

(Know thyself first)

O Nanak, if a blind person goes to test the excellence of jewels, he being ignorant of the quality of the jewels will not only not know their worth rather, he will be exposing his stark ignorance also.

At other place, Guru Angad Dev has figuratively delineated almost the same situation by saying that a charmer of scorpion if goes to handle the cobra, he will definitely not only show his ignorance but also will lose his life. Guru Nanak Dev also in *Malar Ki Var* (GGS, 1286) exposes those self styled spiritual guides who themselves know nothing about spirituality, but claim to liberate one and all.

44. ਰਤਨਾ ਕੇਰੀ ਗੁਥਲੀ ਰਤਨੀ ਖੋਲੀ ਆਇ ॥

ਵਖਰ ਤੈ ਵਣਜਾਰਿਆ ਦੁਹਾ ਰਹੀ ਸਮਾਇ ॥

ਜਿਨ ਗੁਣੁ ਪਲੈ ਨਾਨਕਾ ਮਾਣਕ ਵਣਜਹਿ ਸੇਇ ॥

ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਨੀ ਅੰਧੇ ਵਤਹਿ ਲੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 954)

(Only the awakened soul knows the worth of virtues)

The purse of pearls (divine virtues) has been let open

by the expert Guru. In the hearts of both, the merchant (Guru) and the purchaser (the genuine seeker), the capital of jewels always remains intact. O Nanak, only those endowed with the expertise of understanding transact in such pearls but those who are unknown to the virtuous gems, wander here and there like blinds.

45. ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ ॥
 ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੇ ਕਿਉ ਉਝੜਿ ਪਾਇ ॥
 ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ ॥
 ਅੰਧੇ ਸੇਈ ਨਾਨਕ ਖਸਮਹੁ ਘੁਬੇ ਜਾਹਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 954)

(Spiritually awakened have the insight as well as eyesight)

Only the blinds follow the blind leader and O Nanak, why should a person with eyesight intact go astray from the right path. In fact, he is not blind who has no eye balls in the sockets of his face; blind are those who have gone away from Lord, the Master.

46. ਸਾਹਬਿ ਅੰਧਾ ਜੋ ਕੀਆ ਕਰੇ ਸੁਜਾਖਾ ਹੋਇ ॥
 ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਜੇ ਸਉ ਆਖੇ ਕੋਇ ॥
 ਜਿਥੈ ਸੁ ਵਸਤੁ ਨ ਜਾਪਈ ਆਪੇ ਵਰਤਉ ਜਾਣਿ ॥
 ਨਾਨਕ ਗਾਹਕੁ ਕਿਉ ਲਏ ਸਕੈ ਨ ਵਸਤੁ ਪਛਾਣਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 954)

(Competence for identifying the *nam*)

Made blind (ignorant) by the Lord can procure eye sight (awakening) through the Lord alone. However, the man engrossed in maya would follow his own advice despite hundreds of good counsellings given to him. Wherein the essence of God i.e. loving *nam* does not exist, the selfhood or the ego remains prevailing there. O Nanak,

how the seeker can acquire the virtuous essence *nam* if he is not competent to identify the same.

47. ਸੇ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ ॥
ਨਾਨਕ ਹੁਕਮੁ ਨਾ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 954)

(Man is blind without the understanding of *hukam*)

He who is blind through the natural Will of the Lord should not be considered blind. Blind is one who does not understand the *hukam* (will) of the Lord because He is immutably ever operative throughout the cosmos and beyond.

48. ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ ॥
ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭਿ ਰੋਜੀ ਦੇਇ ॥
ਓਥੈ ਹਟੁ ਨ ਚਲਈ ਨਾ ਕੋ ਕਿਰਸ ਕਰੇਇ ॥
ਸਉਦਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾ ਕੋ ਲਏ ਨ ਦੇਇ ॥
ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ ॥
ਵਿਚਿ ਉਪਾਏ ਸਾਇਰਾ ਤਿਨਾ ਭਿ ਸਾਰ ਕਰੇਇ ॥
ਨਾਨਕ ਚਿੰਤਾ ਮਤ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 955)

(Freedom from tensions)

Do not drown in apprehensions O Nanak, the Lord Himself takes care of all anxieties. He creates creatures in the water and there itself He makes reach their sustenance. Neither is there any store (ship) nor anyone saves anything. No bargains, no wares and neither anything is sold nor bought there. This is law there that one creature makes another creature his food. Those who are created in the deep sea down, that Lord feeds them also. O Nanak,

rid your mind of anxiety because the Lord takes care of you.

49. ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ ॥
ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1093)

(Supplication only before God)

God alone knows every thing and He sets everything right. O Nanak, stand before His Majesty and put forth your supplication.

50. ਗੁਰੂ ਕੁੰਜੀ ਪਾਹੂ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ ॥
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1237)

(Guru, the key of knowledge)

Under the roof of body the house of mind is locked by the attachment (created by maya). The key (of knowledge) for this lock is in the hands of the Guru. O Nanak, mind's door cannot be opened without Guru because no one else has that key in his hand.

Here lock is the maya which engrosses everybody in itself and Guru symbolises knowledge-*jnana* without which the doors of mind cannot be unlocked. The mind remains ignorant of the fact that it itself is divine and it should recognise its real nature.

51. ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ ॥
ਮੰਦਾ ਕਿਸ ਨੇ ਆਖੀਐ ਜਾਂ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ॥
ਸਭਨਾ ਸਾਹਿਬ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ ॥
ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥
ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਥਾਰ ॥

ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1237)

(None is without bounty of the Lord)

O Nanak, Lord Himself creates everyone and arranges to keep one's distinct identity, which further envisages social, religious and cultural freedom for one and all. None deserves to be ill-treated because in all pervades the same one Lord. Master of all is one who has assigned all the different tasks and takes care of them after engaging them. Some are less occupied while others are more but no one is entirely without any pre-occupation. It is well known that the *Jivas* come naked here and go away from here unclad but still within the span of coming and going they go on indiscriminately expanding their possessions. O Nanak, one knows not that hereafter what type of task will be ordained for them.

52. ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ ॥

ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ ਸਮੁਾਲਿ ॥

ਵਸਤੁ ਲਈ ਵਣਜਾਰਈ ਵਖਰੁ ਬਧਾ ਪਾਇ ॥

ਕੇਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ॥

ਬੋਲਾ ਕਿਨੈ ਨ ਮੰਗਿਓ ਕਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥

ਨਦਰਿ ਤਿਨਾ ਕਉ ਨਾਨਕਾ ਜਿ ਸਾਬਤੁ ਲਾਏ ਰਾਸਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1238)

(*Jiva, hukam* and grace of the Lord)

From the merchant-God emerge out the traders in the form of different *jivas* (creatures). To each he hands over the record of his wares in the form of *sanskars* one has earned in his previous life. As per that writ, God implements His *hukam* (commands) and accordingly every one guards his provisions. The *jivas* (traders) purchased

and bundled their wares i.e. they all performed their activities in this world and many of them earned profit (merits) and many frittering away even their capital whatever they had, had to move from here. To whom one should applaud because none asked for less i.e. every one makes his best efforts but O Nanak, the grace of God showers only on those who bring back their capital undiminished.

53. ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ ॥
ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ ॥
ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ ॥
ਤਿਨ੍ਹੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ ਕਉ ਲਿਖਿਆ ਆਦਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1238)

(Nam of the Lord is the real *amrit*)

Those who are blessed with the excellence of your *nam*, O God, their mind always remains imbued with your love. O Nanak, understanding of the unicity of God is the nectar and duality has not that status. O Nanak, this ambrosia remains within mind which can be delved into and attained through the grace of the Guru. Only they quaff it joyfully, in whose lot it is engraved since the primal time.

54. ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰੇ ਸੋਇ ਸਾਲਾਹਿ ॥
ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਦਾਤਾ ਨਾਹਿ ॥
ਕਰਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕੀਤਾ ਆਕਾਰੁ ॥
ਦਾਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭ ਸੈ ਦੇ ਆਧਾਰੁ ॥
ਨਾਨਕ ਆਪਿ ਸਦੀਵ ਹੈ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥
ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1239)

(Praise the cause (Lord) and not the effect-*jiva*)

Why should one praise the effect; in fact God, the cause of all these effects (creatures) should be eulogized. O Nanak, except the one Lord none else is the bestower of the bounties of the world. He should be praised who has given shape to the universe and He must further be applauded who provides sustenance to all. O Nanak, that Lord is eternal whose treasure is always everlasting. Praise Him the great, who is beyond all limits and mysteries.

55. ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੇ ਜਾਣੁ ॥

ਚੀਰੀ ਜਾ ਕੀ ਨਾ ਫਿਰੈ ਸਾਹਿਬੁ ਸੋ ਪਰਵਾਣੁ ॥

ਚੀਰੀ ਜਿਸ ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ ॥

ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ ॥

ਜਿਨ੍ਹਾ ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨਾ ਕਿਛੁ ਨਾਹਿ ॥

ਸਾਹਿਬ ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ ॥

ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥

ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1239)

(Holy writ is immutable)

Before that omniscient Lord there is no use of any clever argument. He is the true Master whose writ can not be challenged and disregarded by anyone. In fact, all the kings, courtiers and warriors move and act under His command. O Nanak, whatever pleases that Lord is the best of the actions. Those who are to move in His Will hold no power whatsoever. As soon as they get the command of the Lord, they rise and depart immediately. O man, you are required to act in accordance with the holy *hukam* written for you because one arrives in this world as he is

sent by God and has to depart when called back by the Lord.

56. ਸਿਫਤਿ ਜਿਨਾ ਕਉ ਬਖਸੀਐ ਸੇਈ ਪੋਤੇਦਾਰ ॥
 ਰੁੰਜੀ ਜਿਨ ਕਉ ਦਿਤੀਆ ਤਿਨ੍ਹਾ ਮਿਲੇ ਭੰਡਾਰ ॥
 ਜਹ ਭੰਡਾਰੀ ਹੂ ਗੁਣ ਨਿਕਲਹਿ ਤੇ ਕੀਅਹਿ ਪਰਵਾਣੁ ॥
 ਨਦਰਿ ਤਿਨ੍ਹਾ ਕਉ ਨਾਨਕਾ ਨਾਮੁ ਜਿਨਾ ਨੀਸਾਣੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1239)

(Meritorious life alone becomes acceptable)

Creatures endowed with the praises of the Lord are His real treasurers. Those who have been handed over the key (knowledge) get the treasures as well. Those who give out virtues from their treasures (to earn further merits) are alone approved by the Lord and O Nanak, they alone receive His grace who obtain Lord's *nam* as their password.

57. ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ ॥
 ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ॥
 ਉਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ ॥
 ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ ॥
 ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ ॥
 ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ॥
 ਨਾਨਕ ਅਗਹੁ ਹਉਮੈ ਤੁਟੈ ਤਾਂ ਕੇ ਲਿਖੀਐ ਲੇਖੈ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1243)

(The Vedas and the Gurbani)

Prior to Guru Angad Dev Guru Nanak Dev undertook the theme of good and evil (*punya* and *pap*) and avered that the Vedas are held as seeds of the idea of heaven and hell. Whatever the self sows that sprouts and that has to be consumed by it. These scriptures applaud the enlightenment

as the supreme because true *nam* is attained through it. When the truth is sowed, the truth sprouts and such a planter secures his place in the court of the Lord. These scriptures are merchants whose capital is knowledge which is attained by grace of the Lord. O Nanak, without such capital none has departed from here with profit (GGS, 1243).

Guru Angad touches upon some other dimensions of Vedic lore. He says : The Vedas, *inter-alia* have brought forth such stories and anecdotes which gave currency to reflection upon the impiety and sacredness i.e. *pap* and *punya*. They say : Whatever will be given as charity (through the priests) would be received back and accordingly one would proceed to heaven or hell. In the heart of man the illusions were created of high and low castes and the world got caught in delusions of inequalities. On the other hand, the nectar word of the Guru i.e. Gurbani makes one understand the quintessence of life because this has descended through meditation and enlightenment. It has been uttered by the God-oriented and the same has been realised by the same types of the Guru-oriented ones, who while meditating upon it have practised it through their actions full of consciousness for others. The Lord creates all in His divine law and maintains all under the same immutable ordinance. O Nanak, only he is to enter the divine reckoning whose sense of ego gets shattered at the earliest possible.

Guru Amar Das also holds in his *Anand bani* (GGS, 920) that all Smritis and the Shastras go on pondering upon good and evil but could not know their essential ingredients. Without the true preceptor none could catch the crux of the problem. The world is fast asleep in the three *gunas* (*rajas*, *tamas* and *sattva*) and thus wandering here and there it has spent its whole night of life. Only they who have

attuned their hearts to the Lord always remain awakened and they go on uttering the nectar hymns of Gurus, the enlightened ones.

58. ਜੈਸਾ ਕਰੈ ਕਹਾਵੈ ਤੈਸਾ ਐਸੀ ਬਨੀ ਜਰੂਰਤਿ ॥
 ਹੋਵਹਿ ਲਿੰਭ ਝਿੰਭ ਨਹ ਹੋਵਹਿ ਐਸੀ ਕਹੀਐ ਸੂਰਤਿ ॥
 ਜੋ ਓਸੁ ਇਛੇ ਸੋ ਫਲੁ ਪਾਏ ਤਾਂ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1245)

(The real and honourable one)

To be good one should be bold enough in accepting ones shortcomings. Need of the time is that (leaving hypocrisy aside) one should be called and known according to his conduct. Handsome face is that which is supported by virtuous body organs and not that which has blemishes of evil designs and deformities. The real honourable person is he who through his actions of goodness makes the Lord so happy that O Nanak, whatever he desires he attains it.

59. ਵੈਦਾ ਵੈਦੁ ਸੁ ਵੈਦੁ ਤੂ ਪਹਿਲਾਂ ਰੋਗੁ ਪਛਾਣੁ ॥
 ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੈਦੋ ਰੋਗਾ ਘਾਣਿ ॥
 ਜਿਤੁ ਦਾਰੂ ਰੋਗ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ ॥
 ਰੋਗੁ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1279)

(No cheating in any sphere of life)

O physician, you will be considered wise only when you have the competence of diagnosis of the malady. After correct understanding of disease one should be able to prescribe the right drug through which the malady is eradicated all at once. The medicine should be such through which one is rid of the ailment and peace abides in the

body. Indeed, O Nanak, if somebody first removes his own maladies only then he may be called a physician.

Physician here represents all sorts of leaders, be they social, political or spiritual. They are urged to be first competent leaders who undertake to be fully involved in the problems of the people they lead and then should very well know the solutions of the problems as well. Otherwise, they will be nothing but cheats.

60. ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਕੰਤੈ ਚਿਤਿ ਕਰੇਹੁ ॥

ਨਾਨਕ ਬੁਰਿ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ੍ਹ ਅਵਰੀ ਲਾਗਾ ਨੇਹੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1280)

(Without one God, man is dead)

O my female friend, since *Savan* the rainy month has arrived, one should think only of one's beloved, the God. Says Nanak, the abandoned wives wail themselves to death because they do not love their beloved God and remain inclined toward others.

61. ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ ॥

ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1280)

(True love brings joy)

O my friend, *Savan* (rainy month) has come and the clouds are just likely to rain. O Nanak, only those brides (of God) enjoy peace in their sleep who love their Lord truly.

62. ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤੁ ਨਾਉ ॥

ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੁ ਏਵੈ ਕਰੇ ਗੁਆਉ ॥

ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1288)

(Beware of this dark age)

O Nanak, only the *gurmukh* has the vision to look into the discrimination done indiscriminately in the *kaliyug*-the dark age. Here the beggar is called the king and the foolish one is named the wise one. In usual parlance and practice, the blind (ignorant) is the evaluator passing value judgement. The mischief mongers are termed *chiefs* (*chaudharis*) and false and bad women here secure the full and first place in practical life.

In *kaliyug*, all the values have gone haywire because of the fact that all in order to attain fulfilment of material desires now do not hesitate in adopting any methodology.

63. ਨਾਨਕ ਦੁਨੀਆ ਕੀਆਂ ਵਡਿਆਈਆਂ ਅਗੀ ਸੇਤੀ ਜਾਲਿ ॥

ਏਨੀ ਜਲੀਈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਇਕ ਨ ਚਲੀਆ ਨਾਲਿ ॥

(-ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ, 1290)

(Worldly praises take one away from the Lord)

O Nanak, the worldly honours should be put to flames as out of these all, none go with man at the end. Only these accursed ones have caused me to forget the name of the Lord.

CHAPTER-V

OTHERS ON GURU ANGAD DEV

Ramkali ki Var : Satta and Balvand (GGS, 966-968)

1. ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵਦੈ ॥ ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ
ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵਦੈ ॥ ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ
ਸਤਾਣੀ ਨੀਵ ਦੈ ॥ ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ
ਪੀਵਦੈ ॥ ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕੁਇ ਜੀਅ ਦੈ ॥
ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ
ਜੀਵਦੈ ॥

When the competent creator Lord Himself adjudicates who can evaluate and challenge His word. Divine virtues are his brother and sister and only adept ones receive His charity. Nanak established his kingdom and raised a fort of truth on the foundation of self-sacrifice. He placed the canopy of royalty over the head of Lahina and Lahina quaffed the nectar through eulogization of the Lord. Mighty sword in the form of divine wisdom was given to Lahina (Guru Angad) by the Master. Nanak the Guru, made obeisance before the disciple (Guru Angad) during his own life time. While himself alive, the Guru anointed him (Lahina) as the Guru.

2. ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੇਹੀ ਖਟੀਐ ॥ ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ
ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ ਝੁਲੈ ਸੁ ਛਤੁ ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤੁ ਬੈਠਾ
ਗੁਰ ਹਟੀਐ ॥ ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੁਣੀ ਚਟੀਐ ॥

ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ ॥ ਖਰਚੇ ਦਿਤਿ ਖਸੰਮ
ਦੀ ਆਪ ਖਹਦੀ ਖੈਰਿ ਦਬਟੀਐ ॥ ਹੋਵੈ ਸਿਫਤਿ ਖਸੰਮ ਦੀ ਨੂਰੁ ਅਰਸਹੁ
ਕੁਰਸਹੁ ਝਟੀਐ ॥ ਤੁਧੁ ਤਿਨੇ ਸਚੇ ਪਾਤਿਸਾਹ ਮਲੁ ਜਨਮ ਜਨਮ ਦੀ ਕਟੀਐ॥
ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ ॥ ਪ੍ਰਤੀ ਕਉਲੁ ਨ
ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨੁ ਮੁਰਟੀਐ ॥ ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨੁ ਭਾਰ
ਉਚਾਇਨਿ ਛਟੀਐ ॥ ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੇ ਥਟੀਐ ॥
ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ ॥

Due to serene and majestic repute of Guru Nanak, the grandeur of Lahina (Guru Angad) was now proclaimed all around because in Guru Angad same was the flame, same the praxis and only the body had undergone the change. The immaculate canopy now waved over the head of Guru Angad, as he sat on the throne of Guru's wisdom. He did every work willed by the Guru (Nanak) and tasted the tasteless stone of seeking the union (*Jogu-yoga*) with the Lord. The free kitchen for all through the Sabad-Guru remains always activated and inexhaustible. This charity he himself uses and distributes at once amongst one and all. Since in your court (congregation) O Guru Angad, the praises of the Lord go on, the divine light pours there from the divine spheres. O true king, while beholding you, people wash off their dirt of myriads of birth. How and why one should turn his face away from whatever proclamation has been made by the Guru (Nanak). However, the sons of Guru Nanak did not obey the decree of their father and turned their faces away from the holy preceptor. Their hearts were already dishonest and that is why they disobeyed and roamed here and there with the load of their ego upon their heads. Guru Angad acted upon what was asked of him by Guru Nanak; Guru

Angad's obedience indeed placed him on the throne. Then people have seen who has won and who has lost.

3. ਜਿਨਿ ਕੀਤੀ ਸੋ ਮੰਨਣਾ ਕੋ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ ॥ ਧਰਮ ਰਾਇ ਹੈ ਦੇਵਤਾ ਲੈ ਗਲਾ ਕਰੇ ਦਲਾਲੀ ॥ ਸਤਿਗੁਰੁ ਆਖੈ ਸਚਾ ਕਰੇ ਸਾ ਬਾਤ ਹੋਵੈ ਦਰਹਾਲੀ ॥ ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰੀ ਸਚੁ ਕਰਤੈ ਬੰਧਿ ਬਹਾਲੀ ॥ ਨਾਨਕੁ ਕਾਇਆ ਪਲਟੁ ਕਰਿ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਸੈ ਡਾਲੀ ॥ ਦਰੁ ਸੇਵੇ ਉਮਤਿ ਖੜੀ ਮਸਕਲੈ ਹੋਇ ਜੰਗਾਲੀ ॥ ਦਰਿ ਦਰਵੇਸੁ ਖਸੰਮ ਦੈ ਨਾਇ ਸਚੈ ਬਾਣੀ ਲਾਲੀ ॥ ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪਤਾਲੀ ॥ ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥ ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਮਨਮੁਖ ਥੀਏ ਪਰਾਲੀ ॥ ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥ ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ॥

Whosoever accepting the command of the Master has put in the intense and honest labour of his hands becomes worthy of obedience. Who is there who does not know that between paddy shoots and ordinary grass the former is superior. Same is the case of Guru Angad and the sons of Guru Nanak. Whatever utters the true Guru is immediately fulfilled. The *dharamraj* is known for his justice; he listens to the arguments and decides the cases justly. Now the authority of Guru Angad is established all around and God-the true creator has also accepted and confirmed it. Nanak himself changed his form into Angad who is now sitting on the throne which has spread into hundreds of branches (Sikh way of life had spread all around by leaps and bound in the times of the Gurus). At the door of the Master, the followers stand to serve him and their rust of sins is scrubbed off by the scraper (the knowledge) of the Guru. Darvesh-fakir Guru Angad, imbued with the true *nam* of the Lord and becoming

radiant stands at the door of the Lord. Says Balvand, the bard, that Mata Khivi, the wife of Guru Angad is a blessed mother whose dense shadow (of affection) provides shade to one and all. The pure ghee-enriched rice pudding (*khir*) is distributed in the Guru's free kitchen (*langar*) by Mata Khivi. The faces of the Guru-oriented (*gurmukhs*) sparkle here and the egoist and selfish ones feel here reduced to useless straw. Heroic endeavours by Guru Angad found approval with the Master. Mother Khivi's spouse Guru Angad is he, who has willingly lifted the burden of earth on his head.

4. ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਖੈ ਕਿ ਕਿਓਨੁ ॥ ਨਾਨਕ ਈਸਰਿ
ਜਗਨਾਥਿ ਉਚਹਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ ॥ ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ ਨੇੜਿ ਬਾਸਕੁ
ਸਬਦਿ ਰਿੜਕਿਓਨੁ ॥ ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾ ਗਉਣੁ
ਚਿਲਕਿਓਨੁ ॥ ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲੀਅਨੁ ਜਿਣਿ ਐਵਡ ਪਿਡ ਠਿਣਕਿਓਨੁ
॥ ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ॥ ਜੋਤਿ ਸਮਾਣੀ
ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥ ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ
ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ ॥ ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥

The world awefully seeks to know that why and how the Guru (Nanak) made the Ganges flow in different direction (by exalting a disciple to the lofty status of Guru). Nanak who was himself the master and supreme Lord of the world uttered his words aloud : 'He (Guru Angad) has churned the holy Word by making mountain of absorption the churning rod and control over the worldly desires (Vasuki the serpent) as the string. He churned out all the fourteen jewels (of wisdom) and illuminated the world'. Now the wondrous feat is that Guru Nanak first minutely examined, knocked and shook the pot of body and mind of Lahina and then waved the canopy of Guruship over

his head which took him to the heights of the sky. Light of Nanak merged in the light of Angad and in fact his light became one with his own light. Minutely watching and analysing the working of the followers, the sons and other nears and dears, one could see what the Guru has done. They all came to know that when searched, researched fully cleansed and disciplined, only then Lahina was offered the mark of Guruship.

5. ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ
ਹੋਰੁ ਮੁਖੁ ਗੁਰੁਰੁ । ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੂਰੁ ॥ ਵਰ੍ਹਿਐ ਦਰਗਹ
ਗੁਰੁ ਕੀ ਕੁਦਰਤੀ ਨੂਰੁ ॥ ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੁਰੁ । ਨਉ ਨਿਧਿ
ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੂਰੁ ॥ ਨਿੰਦਾ ਤੇਰੀ ਜੇ ਕਰੇ ਸੇ ਵੰਞੈ ਚੂਰੁ ॥ ਨੇੜੈ
ਦਿਸੈ ਮਾਤ ਲੋਕੁ ਤੁਧੁ ਸੁਣੈ ਦੂਰੁ । ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ
ਖਾਡੁਰੁ ॥

Then the true Guru Angad, son of Bhai Pheru again came back to abide in Khadur to make it lively. O Guru, with you came in Khadur the virtues of contemplation, austerity and the self-restraint. The rest were involved in intense pride (of caste colour and creed etc.). Indeed, the greed ruins the life of man as the water is rendered defiled by moss. In the court of the Guru, incessantly rains the divine refulgence. O Guru, you are that ocean of peace which is infathomable. You are brimful treasure house of *nam* which brings all the nine wealths of the world. Whosoever tries to malign you is bound to be destroyed. Worldly people are shortsighted who see only this world but your vision perceives what is there hereafter. The true Guru Angad, the son of Bhai Pheru again came back to abide in Khadur to make it full of life.

Savaiyae Mahale duje ke (GGS, 1391-92)

Bhatt Kalasahar

1. ਸੋਈ ਪੁਰਖੁ ਧੰਨੁ ਕਰਤਾ ਕਾਰਣ ਕਰਤਾਰੁ ਕਰਣ ਸਮਰਥੈ ॥ ਸਤਿਗੁਰੂ ਧੰਨੁ
ਨਾਨਕੁ ਮਸਤਕਿ ਤੁਮ ਧਰਿਓ ਜਿਨਿ ਹਥੈ ॥ ਤ ਧਰਿਓ ਮਸਤਕਿ ਹਥੁ ਸਹਜਿ
ਅਮਿਉ ਵੁਠਉ ਛਜਿ ਸੁਰਿ ਨਰ ਗਣ ਮੁਨਿ ਬੋਹਿਯ ਅਗਾਜਿ ॥ ਮਾਰਿਓ ਕੰਟਕੁ
ਕਾਲੁ ਗਰਜਿ ਧਾਵਤੁ ਲੀਓ ਬਰਜਿ ਪੰਚ ਭੂਤ ਏਕ ਘਰਿ ਰਾਖਿ ਲੈ ਸਮਜਿ ॥
ਜਗੁ ਜੀਤਉ ਗੁਰ ਦੁਆਰਿ ਖੇਲਹਿ ਸਮਤ ਸਾਰਿ ਰਬੁ ਉਨਮਨਿ ਲਿਵ ਰਾਖਿ
ਨਿਰੰਕਾਰਿ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ਰ
ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥

The creator-Lord is blessed one who is all-powerful and the cause of all the causes. The true Guru Nanak is also blessed who placed his hand on your forehead. As the hand was placed on the forehead (of Guru Angad), the nectar rained in torrents and the angels, human beings and the hermits got drenched in it. By your roar, you have vanquished the tormenting death and have restrained your restless mind and have further in your inner-self controlled and confined the five evil propensities. By coming to the door of Guru, you have conquered the world and have attuned yourself to the formless Lord. Wrapt by being in the chariot of absorption in Him, you have played the sport of the chess of life. O Kalasahar, proclaim the virtuous deeds of Lahina (Guru Angad) in all the seven continents, who after coming in touch with the divine (Guru Nanak) has become the Guru of the world.

2. ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਕਾਲੁਖ ਖਨਿ ਉਤਾਰ ਤਿਮਰ ਅਗੁਨ ਜਾਹਿ

ਦਰਸ ਦੁਆਰ ॥ ਓਇ ਜੁ ਸੇਵਹਿ ਸਬਦੁ ਸਾਰੁ ਗਾਖੜੀ ਬਿਖਮ ਕਾਰ ਤੇ ਨਰ
ਭਵ ਉਤਾਰਿ ਕੀਏ ਨਿਰਭਾਰ ॥ ਸਤ ਸੰਗਤਿ ਸਹਜ ਸਾਰਿ ਜਾਗੀਲੇ ਗੁਰ
ਬੀਚਾਰਿ ਨਿਮਰੀ ਭੂਤ ਸਦੀਵ ਪਰਮ ਪਿਆਰਿ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ
ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥

Guru Angad's glance is flow of nectar which uproots the sins. The sight of his door dispells the darkness of ignorance. Those who undertake the hard task of contemplation of the Word, they are ferried across and the true Guru has relieved them of all burdens. Those who becoming awake in the association of saints attain equipoise and ever remain imbued with God's love, further become humble. O Kalasahar, proclaim the virtuous deeds of Lahina in all the seven continents, who after coming in touch with divine (Guru Nanak) has become the Guru of the world.

3. ਤੈ ਤਉ ਦ੍ਰਿੜਿਓ ਨਾਮੁ ਅਪਾਰੁ ॥ ਬਿਮਲ ਜਾਸੁ ਬਿਬਾਰੁ ਸਾਧਿਕ ਸਿਧ ਸੁਜਨ
ਜੀਆ ਕੇ ਅਧਾਰੁ ॥ ਤੂ ਤਾ ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ ਸਬਦੁ ਸੰਸਾਰਿ ਸਾਰੁ ਰਹਹਿ
ਜਗਤੁ ਜਲ ਪਦਮ ਬੀਚਾਰ ॥ ਕਲਿਪ ਤਰੁ ਰੋਗ ਬਿਦਾਰੁ ਸੰਸਾਰ ਤਾਪ ਨਿਵਾਰੁ
ਆਤਮਾ ਤ੍ਰਿਬਿਧਿ ਤੇਰੈ ਏਕ ਲਿਵ ਤਾਰ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ
ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤੁ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥

O Guru Angad, you have stuck fast in your heart, the name of the infinite Lord. Your stainless glory has spread all around and you are the life support of the adept *siddhas*, the seekers and the men of wisdom. In detachedness you are Janak, the kind your word is the quintessence of Reality and you remain detached from the world like lotus in the water. Like *kalaptaru* (wish-fulfilling tree) you are the one who rids us of the maladies and the life in three *gunas* remains ever attuned to you. O Kalasahar, proclaim the virtuous

deeds of Lahina in all the seven continents, who after coming in touch with the divine (Guru Nanak) has become the Guru of the world.

4. ਤੈ ਤਾ ਹਦਰਥਿ ਪਾਇਓ ਮਾਨੁ ਸੇਵਿਆ ਗੁਰੁ ਪਰਵਾਨੁ ਸਾਧਿ ਅਜਗਰੁ ਜਿਨਿ ਕੀਆ ਉਨਮਾਨੁ॥ ਹਰਿ ਹਰਿ ਦਰਸ ਸਮਾਨ ਆਤਮਾ ਵੰਤਗਿਆਨ ਜਾਣੀਅ ਅਕਲ ਗਤਿ ਗੁਰੁ ਪਰਵਾਨ ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅਚਲ ਠਾਣ ਬਿਮਲ ਬੁਧਿ ਸੁਥਾਨ ਪਹਿਰਿ ਸੀਲ ਸਨਾਹੁ ਸਕਤਿ ਬਿਦਾਰਿ ॥ ਕਹੁ ਕੀਰਤਿ ਕਲ ਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ ॥

You have received honours from the great Master (Nanak) and have served such acknowledged Guru who having controlled the dragon of mind put it in higher equipoise. Your darshan is like the sight of the Divine Lord; your self is enlightened and you have realized the state of the acknowledged Guru (Nanak) who remained above and beyond all worldliness. Your vision is fixed in the immutable divinity, your holy wisdom in you is placed well and wearing the armour of modesty you have torn away the powerful maya around. O Kalasahar, proclaim the virtuous deeds of Lahina in all the seven continents, who after coming in touch with the divine (Guru Nanak) has become the Guru of the world.

5. ਦ੍ਰਿਸਟਿ ਧਰਤ ਤਮ ਹਰਨ ਦਹਨ ਅਘ ਪਾਪ ਪ੍ਰਨਾਸਨ ॥ ਸਬਦ ਸੂਰ ਬਲਵੰਤ ਕਾਮ ਅਰੁ ਕ੍ਰੋਧ ਬਿਨਾਸਨ ॥ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰਣ ਸਰਣ ਜਾਚਿਕ ਪ੍ਰਤਿਪਾਲਣ ॥ ਆਤਮ ਰਤ ਸੰਗ੍ਰਹਣ ਕਹਣ ਅੰਮ੍ਰਿਤ ਕਲ ਢਾਲਣ ॥ ਸਤਿਗੁਰੁ ਕਲ ਸਤਿਗੁਰ ਤਿਲਕੁ ਸਤਿ ਲਾਗੈ ਸੋ ਪੈ ਤਰੈ ॥ ਗੁਰੁ ਜਗਤ ਫਿਰਣਸੀਹ ਅੰਗਰਉ ਰਾਜੁ ਜੋਗੁ ਲਹਣਾ ਕਰੈ ॥

With casting of your glance you prove to be dispeller of darkness (of ignorance) and destroyer of sins and evils. You are subjugator of avarice and attachment

and cherisher of those who seek your shelter. You garner the spiritual joy and your word is the natural art of pouring of the nectar. O Kalasahar, to the true Guru (Angad), the holy preceptor (Guru Nanak) himself anointed and whosoever really realizes this mystery goes across the world-ocean. The lion like son of Pheru, Lahina born of the limbs of Nanak as Angad practises the supreme Rajyoga (which controls the mind and does not indulge in cumbersome processes of Hath and Laya Yoga).

6. ਸਦਾ ਅਕਲ ਲਿਵ ਰਹੈ ਕਰਨ ਸਿਉ ਇਛਾ ਚਾਰਹ ॥ ਦ੍ਰੁਮ ਸਪੂਰ ਜਿਉ ਨਿਵੈ
ਖਵੈ ਕਸੁ ਬਿਮਲ ਬੀਚਾਰਹ ॥ ਇਹੈ ਤਤੁ ਜਾਣਿਓ ਸਰਬ ਗਤਿ ਅਲਖੁ
ਬਿਡਾਣੀ ॥ ਸਹਜ ਭਾਇ ਸੰਚਿਓ ਕਿਰਣਿ ਅੰਮ੍ਰਿਤ ਕਲ ਬਾਣੀ ॥ ਗੁਰ ਗਮਿ
ਪ੍ਰਮਾਣੁ ਤੈ ਪਾਇਓ ਸਤੁ ਸੰਤੋਖੁ ਗ੍ਰਾਹਜਿ ਲਯੋ ॥ ਹਰਿ ਪਰਸਿਓ ਕਲੁ ਸਮੁਲਵੈ
ਜਨ ਦਰਸਨੁ ਲਹਣੇ ਭਯੋ ॥

Your mind remains ever free of artificiality and in your actions you are always free. You are like a fruit-laden tree who bows and bears sufferings for others; your thoughts are also pious without malice and you have known well this essence of life that the Lord God is all pervasive, wondrous and invisible. You have reached the heights of the Guru (Nanak) by assimilating the truth and the contentment in your innerself. Those who have had the *darshan* of Lahina (Guru Angad) have in fact received the touch of the Lord God.

7. ਮਨਿ ਬਿਸਾਸੁ ਪਾਇਓ ਗਹਰਿ ਗਹੁ ਹਦਰਬਿ ਦੀਓ ॥ ਗਰਲ ਨਾਸੁ ਤਨਿ
ਨਠਯੋ ਅਮਿਉ ਅੰਤਰਗਤਿ ਪੀਓ ॥ ਰਿਦਿ ਬਿਗਾਸੁ ਜਾਗਿਓ ਅਲਖਿ ਕਲ
ਧਰੀ ਜੁਗਤਰਿ ॥ ਸਤਿਗੁਰੁ ਸਹਜ ਸਮਾਧਿ ਰਵਿਓ ਸਾਮਾਨਿ ਨਿਰੰਤਰਿ ॥
ਉਦਾਰਉ ਚਿਤ ਦਾਰਿਦ ਹਰਨ ਪਿਖੰਤਿਹ ਕਲਮਲ ਤ੍ਰਸਨ ॥ ਸਦ ਰੰਗਿ ਸਹਜਿ
ਕਲੁ ਉਚਰੈ ਜਸੁ ਜੰਪਉ ਲਹਣੇ ਰਸਨ ॥

The deep faith in your heart was bestowed upon you by great Guru Nanak. The poison of body (desires) has run away and you have quaffed the nectar within your self. Through blooming of your heart, the Lord God has manifested His might in this Age. O true Guru, in spontaneous trance you have incessantly contemplated upon God. You are large-hearted who roots out miseries and seeing you the sins feel frightened. Ever being in deep love, Kalasahar, spontaneously utters by his tongue, the praises of Lahina (Guru Angad).

8. ਨਾਮੁ ਅਵਖਧੁ ਨਾਮੁ ਆਧਾਰੁ ਅਰੁ ਨਾਮੁ ਸਮਾਧਿ ਸੁਖੁ ਸਦਾ ਨਾਮ ਨੀਸਾਣੁ
ਸੋਹੈ ॥ ਰੰਗਿ ਰਤੋ ਨਾਮਿ ਸਿਉ ਕਲ ਨਾਮੁ ਸੁਰਿ ਨਰਹ ਬੋਹੈ ॥ ਨਾਮ ਪਰਸੁ ਜਿਨਿ
ਪਾਇਓ ਸਤੁ ਪ੍ਰਗਟਿਓ ਰਵਿ ਲੋਇ ॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਅਠਸਠਿ
ਮਜਨੁ ਹੋਇ ॥

Nam of the Lord is your medicament, *nam* is your flag which looks hoisted splendidly over you. O Kalasahar, Guru Angad is imbued with *nam* which makes gods as well as men fragrant. Whoever has obtained the touch of Guru Angad, his sun of truthfulness has become manifest in all the three worlds. The *darshan* of such a Guru, subsumes in it the bath at the sixty eight pilgrimage centres.

9. ਸਚੁ ਤੀਰਥੁ ਸਚੁ ਇਸਨਾਨੁ ਅਰੁ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਦਾ ਸਚੁ ਭਾਖੰਤੁ ਸੋਹੈ ॥
ਸਚੁ ਪਾਇਓ ਗੁਰ ਸਬਦਿ ਸਚੁ ਨਾਮੁ ਸੰਗਤੀ ਬੋਹੈ ॥ ਜਿਸੁ ਸਚੁ ਸੰਜਮੁ ਵਰਤੁ
ਸਚੁ ਕਥਿ ਜਨ ਕਲ ਵਖਾਣੁ ॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਸਚੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥

For Guru Angad, truth is the sacred place, truth is the bath and loving truth is his food. Ever speaking the truth he is just splendidly handsome. Through the Sabad-Guru, he obtained the truth and the truth of *nam*

(*shabda*) makes the whole congregation fragrant. Whose discipline is the name of the Lord, whose fasting also is the *nam* of the Lord, O Kalasahar, you proclaim that the *darshan* of such a Guru (Angad) makes man's life holy and approved of the Lord.

10. ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਭ ਕਰੈ ਹਰੈ ਅਘ ਪਾਪ ਸਕਲ ਮਲ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ
ਮੋਹ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ ॥ ਸਦਾ ਸੁਖੁ ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹ ਖੋਵੈ ॥ ਗੁਰੁ
ਨਵਨਿਧਿ ਦਰੀਆਉ ਜਨਮ ਹਮ ਕਾਲਖ ਧੋਵੈ ॥ ਸੁ ਕਹੁ ਟਲ ਗੁਰੁ ਸੇਵੀਐ
ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ ॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਜਨਮ ਮਰਣ ਦੁਖੁ
ਜਾਇ ॥

His nectar-glance dispells all sins and evils. He makes the man powerful to control lust, anger, greed and attachment. The delight then abides in his heart for ever and he gets his sorrows effaced. The Guru is the treasure house of all the nine wealths and it is he who washes off the blackness (evils) of our life. O Tal, Kalh or Kalasahar (Names of the same person), you tell everybody that day and night, such a Guru should be remembered and served spontaneously; by the *darshan* and touch of the Guru, the sufferings of life and death are eschewd.

Varan : Bhai Gurdas

ਵਾਰ ਪਹਿਲੀ, ਪਉੜੀ 45

ਥਾਪਿਆ ਲਹਿਣਾ ਜੀਵਦੇ ਗੁਰਿਆਈ ਸਿਰਿ ਛਤ੍ਰ ਫਿਰਾਇਆ ।
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕੈ ਸਤਿਗੁਰ ਨਾਨਕਿ ਰੂਪੁ ਵਟਾਇਆ ।
ਲਖਿ ਨ ਕੋਈ ਸਕਈ ਆਚਰਜੇ ਆਚਰਜ ਦਿਖਾਇਆ
ਕਾਇਆ ਪਲਟਿ ਸਰੂਪੁ ਬਣਾਇਆ ॥

During his life time he waved the canopy of Guruship on the head of Lahina (Guru Angad) and merged his own light into him. Guru Nanak now transformed himself. This mystery is incomprehensible for anybody that awe-inspiring (Nanak) accomplished a wonderful task. He converted (his body) into new form.

ਵਾਰ 13, ਪਉੜੀ 25

ਪਾਰਬ੍ਰਹਮ ਪੂਰਣ ਬ੍ਰਹਮੁ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ।
ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਅੰਗ ਤੇ ਸਚ ਸਬਦ ਸਮੇਉ ।
ਅਮਰਾਪਦੁ ਗੁਰ ਅੰਗਦਹੁ ਅਤਿ ਅਲਖ ਅਭੇਉ ।

Guru Nanak is perfect and transcendental Brahm. Guru Angad attained merger in word by being in the company of the Guru. After Guru Angad, the imperceptible and without duality, Guru Amar Das, the bestower of immortality has flourished.

ਵਾਰ 20, ਪਉੜੀ 1

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਉ ਆਪੁ ਉਪਾਇਆ ।
ਗੁਰ ਅੰਗਦੁ ਗੁਰਸਿਖੁ ਬਬਾਣੇ ਆਇਆ ।
ਗੁਰਸਿਖ ਹੈ ਗੁਰ ਅਮਰੁ ਸਤਿਗੁਰ ਭਾਇਆ ।

God Himself created the true Guru Nanak. Becoming Sikh of the Guru, Guru Angad joined this family.

ਵਾਰ 22, ਪਉੜੀ 12

ਇਕੁ ਗੁਰੂ ਇਕੁ ਸਿਖੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ।

ਗੁਰ ਚੇਲਾ ਗੁਰ ਸਿਖੁ ਸਚਿ ਸਮਾਣਿਆ ।

ਸੇ ਸਤਿਗੁਰੁ ਸੇ ਸਿਖੁ ਸਬਦੁ ਵਖਾਣਿਆ ।

ਅਚਰਜ ਭੂਰ ਭਵਿਖ ਸਚੁ ਸੁਹਾਣਿਆ ।

ਲੇਖੁ ਅਲੇਖੁ ਅਲਿਖੁ ਮਾਣੁ ਨਿਮਾਣਿਆ ।

ਸਮਸਰਿ ਅੰਮ੍ਰਿਤੁ ਵਿਖੁ ਨ ਆਵਣ ਜਾਣਿਆ ।

ਨੀਸਾਣਾ ਹੋਇ ਲਿਖੁ ਹਦ ਨੀਸਾਣਿਆ ।

ਗੁਰ ਸਿਖਹੁ ਗੁਰ ਸਿਖੁ ਹੋਇ ਹੈਰਾਣਿਆ ॥

Gurmukhs knew very well about the one Guru (Nanak) and one disciple (Guru Angad). By becoming the true Sikh of the Guru, this disciple virtually merged himself into the latter. The true Guru and the disciple were identical (in spirit) and their Word was also one. This is the wonder of the past and the future that they (both) loved the truth. They were beyond all accounts and were honour of the humble ones. For them, the nectar and poison were the same and they had got liberated from the cycle of transmigration. Recorded as the model of special virtues, they are known as the extremely honourable ones. The wonderful fact is that the Sikh of the Guru became the Guru.

ਵਾਰ 24, ਪਉੜੀ 5

ਅੰਗਹੁ ਅੰਗੁ ਉਪਾਇਓਨੁ ਰੰਗਹੁ ਜਾਣੁ ਤਰੰਗੁ ਉਠਾਇਆ ।

ਗਹਿਰ ਰੰਭੀਰੁ ਗਹੀਰੁ ਗੁਣੁ ਗੁਰਮੁਖਿ ਗੁਰੁ ਗੋਬਿੰਦੁ ਸਦਾਇਆ ।

ਦੁਖ ਸੁਖ ਦਾਤਾ ਦੇਣਿਹਾਰੁ ਦੁਖ ਸੁਖ ਸਮਸਰਿ ਲੇਪੁ ਨ ਲਾਇਆ ।

ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰੁ ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ।

ਬਿਰਖਹੁ ਫਲੁ ਫਲ ਤੇ ਬਿਰਖੁ ਪਿਉਪੁਤਹੁ ਪੁਤ੍ਰਪਿਉ ਪਤੀਆਇਆ ।
 ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨੁ ਬ੍ਰਹਮੁ ਸਬਦੁ ਸੁਰਤਿ ਲਿਵ ਅਲਖ ਲਖਾਇਆ ।
 ਬਾਬਾਣੈ ਗੁਰ ਅੰਗਦੁ ਆਇਆ ॥

Guru Nanak created him (Guru Angad) from his limbs as the waves are produced by Ganges out of itself. Embodied with deep and sublime attributes he (Angad) was known by *gurmukhs* as the form of the (imperceptible) supreme soul (*paramatman*). He himself is bestower of pleasures and pains but remains always without any blot. The love between the Guru and the disciple was such that the disciple became Guru and the Guru disciple. It happened in the same manner as tree creates fruit and from fruit is created the tree, or as father becomes happy over son and the son feels happy in obeying the orders of father. His consciousness merged into Word and the perfect transcendental Brahm made him see the imperceptible (Lord). Now Guru Angad got established as (the extended form of) Baba Nanak.

ਵਾਰ 24, ਪਉੜੀ 6

ਪਾਰਸੁ ਹੋਆ ਪਾਰਸਹੁ ਸਤਿਗੁਰ ਪਰਚੇ ਸਤਿਗੁਰੁ ਕਹਣਾ ।
 ਚੰਦਨੁ ਹੋਇਆ ਚੰਦਨਹੁ ਗੁਰ ਉਪਦੇਸ ਰਹਤ ਵਿਚਿ ਰਹਣਾ ।
 ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਗੁਰਮਤਿ ਸੁਖ ਦੁਰਮਤਿ ਦੁਖ ਦਹਣਾ ।
 ਅਚਰਜ ਨੇ ਅਚਰਜੁ ਮਿਲੈ ਵਿਸਮਾਦੈ ਵਿਸਮਾਦੁ ਸਮਹਣਾ ।
 ਅਪਿਉ ਪੀਅਣ ਨਿਝਰੁ ਝਰਣੁ ਅਜਰੁ ਜਰਣੁ ਅਸਹੀਅਣੁ ਸਹਣਾ ।
 ਸਚੁ ਸਮਾਣਾ ਸਚੁ ਵਿਚਿ ਗਾਡੀ ਰਾਹੁ ਸਾਧਸੰਗਿ ਵਹਣਾ ।
 ਬਾਬਾਣੈ ਘਰਿ ਚਾਨਣੁ ਲਹਣਾ ॥

Meeting *paras* (the Philosopher's stone Guru Nanak) Guru Angad became *paras* himself and because of this love for the Guru he was called the true Guru. Living

according to the preaching and code of conduct laid down by the Guru, he became sandal by meeting the sandal (Guru Nanak). The light immersed in the light; the delight of the wisdom of Guru (*gurmat*) was attained and the sufferings of evil-mindedness got burnt and wiped out. The wonder met the wonder and becoming wondrous got imbued with the wonder (Guru Nanak). After quaffing the nectar the fountain of joy emerges to flow and then the power of bearing the unbearable is obtained. Moving on the highway of the holy congregation, the truth has merged into the truth. In fact, Lahina became the light of Baba Nanak's house.

ਵਾਰ 24, ਪਉੜੀ 7

ਸਬਦੈ ਸਬਦੁ ਮਿਲਾਇਆ ਗੁਰਮੁਖਿ ਅਘੜੁ ਘੜਾਏ ਗਹਣਾ ।
 ਭਾਇ ਭਗਤਿ ਭੈ ਚਲਣਾ ਆਪੁ ਗਣਾਇ ਨ ਖਲਹਲੁ ਖਹਣਾ ।
 ਦੀਨ ਦੁਨੀ ਦੀ ਸਾਹਿਬੀ ਗੁਰਮੁਖਿ ਗੋਸ ਨਸੀਨੀ ਬਹਣਾ ।
 ਕਾਰਣ ਕਰਣ ਸਮਰਥ ਹੈ ਹੋਇ ਅਛਲੁ ਛਲ ਅੰਦਰਿ ਛਹਣਾ ।
 ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮ ਅਰਥ ਵੀਚਾਰਿ ਸਹਜਿ ਘਰਿ ਘਹਣਾ ।
 ਕਾਮ ਕ੍ਰੋਧੁ ਵਿਰੋਧੁ ਛਡਿ ਲੋਭ ਮੋਹੁ ਅਹੰਕਾਰਹੁ ਤਹਣਾ ।
 ਪੁਤੁ ਸਪੁਤੁ ਬਬਾਣੇ ਲਹਣਾ ॥

(The worthy son, Guru Angad)

Gurmukh (Angad) attuning his *sabad* (word) to the Sabad has chiselled his clumsy mind to make it an ornament. He has disciplined himself in the fear of loving devotion and losing the sense of ego has saved himself from all sorts of imbroglios. Achieving mastery over spirituality as well as temporality, the *gurmukh* has resided in the loneliness. Even being cause of all effects and all powerful, he remains in the world which is full of deceptions. Adopting truth,

contentment, compassion, dharma, richness and discriminatory wisdom (*vichar*) he has made peace his abode. Shedding lust, anger and opposition he has repudiated greed, infatuation and ego. Such a worthy son Lahina (Angad) is born in the family of Baba (Nanak).

ਵਾਰ 24, ਪਉੜੀ 8

ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗਤੇ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲ ਫਲਿਆ ।
 ਜੋਤੀ ਜੋਤਿ ਜਗਾਈਅਨੁ ਦੀਵੇ ਤੇ ਜਿਉ ਦੀਵਾ ਬਲਿਆ ।
 ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਛਲੁ ਕਰਿ ਅਛਲੀ ਅਛਲੁ ਛਲਿਆ ।
 ਕੋਇ ਬੁਝਿ ਨ ਹੰਘਈ ਪਾਣੀ ਅੰਦਰਿ ਪਾਣੀ ਰਲਿਆ ।
 ਸਚਾ ਸਚੁ ਸੁਹਾਵੜਾ ਸਚੁ ਅੰਦਰਿ ਸਚੁ ਸਚਹੁ ਢਲਿਆ ।
 ਨਿਹਚਲੁ ਸਚਾ ਤਖਤੁ ਹੈ ਅਬਿਚਲ ਰਾਜ ਨ ਹਲੈ ਹਲਿਆ ।
 ਸਚ ਸਬਦੁ ਗੁਰਿ ਸਉਪਿਆ ਸਚ ਟਕਸਾਲਹੁ ਸਿਕਾ ਚਲਿਆ ।
 ਸਿਧ ਨਾਥ ਅਵਤਾਰ ਸਭ ਹਥ ਜੋੜਿ ਕੈ ਹੋਏ ਖਲਿਆ ।
 ਸਚਾ ਹੁਕਮੁ ਸੁ ਅਟਲੁ ਨ ਟਲਿਆ ॥

(The worthy son, Guru Angad)

From the limb of Guru (Nanak) the tree of nectar fruits in the name of Guru Angad has flourished. As a lamp lits another lamp, with the light (of Guru Nanak), the flame (of Guru Angad) has been lit. The diamond has cut (to shape) the diamond as if through magic, the undeceivable (Baba Nanak) has brought under control the simple-minded one (Guru Angad). Now they cannot be distinguished because water has mingled with water. The truth is always beautiful and in the die of truth he (Guru Angad) has moulded himself. His throne is immovable and kingdom everlasting; they can not be moved in spite of efforts. The true word has been handed over (to Guru Angad) by the Guru (Nanak)

as if the coin has been issued from the mint. Now *siddhs*, *naths* and incarnations (of gods) etc. have stood before him with folded hands and his command is true, immutable and inevitable.

ਵਾਰ 26, ਪਉੜੀ 34

ਬਾਬਾਣੀ ਪੀੜੀ ਚਲੀ ਗੁਰ ਚੇਲੇ ਪਰਚਾ ਪਰਚਾਇਆ ।

ਗੁਰ ਅੰਗਦੁ ਗੁਰ ਅੰਗੁ ਤੇ ਗੁਰ ਚੇਲਾ ਚੇਲਾ ਗੁਰ ਭਾਇਆ ।

ਅਮਰਦਾਸੁ ਗੁਰ ਅੰਗਦਹੁ ਸਤਿਗੁਰੁ ਤੇ ਸਤਿਗੁਰੁ ਸਦਾਇਆ ।

(Lineage of the Guruship)

The line of Baba Nanak moved further and the love between Guru and disciple developed. Guru Angad came of the limb of Guru Nanak and the disciple became fond of Guru and the Guru of disciple. From Guru Angad came out Amar Das who was accepted Guru after Guru Angad Dev.

ਵਾਰ 38, ਪਉੜੀ 20

ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਪਰਮੇਸਰੁ ਸੋਈ ।

ਗੁਰੁ ਅੰਗਦੁ ਗੁਰੁ ਅੰਗ ਤੇ ਜੋਤੀ ਜੋਤਿ ਸਮੋਈ ।

ਅਮਰਾਪਦੁ ਗੁਰੁ ਅੰਗਦਹੁ ਹੁਇ ਜਾਣੁ ਜਣੋਈ ।

(Praises of the Gurus)

Guru Nanak is the true Guru and is God Himself. From the limb of this Guru was created Guru Angad and his flame merged in his (Guru Angad's) flame. From Guru Angad the omniscient Guru Amar Das emerged who was given the status of Guru.

ਵਾਰ 39, ਪਉੜੀ 2

ਪੰਜੇ ਅਖਰ ਪਰਧਾਨ ਕਰਿ ਪਰਮੇਸਰੁ ਹੋਇ ਨਾਉ ਧਰਾਇਆ ।

ਸਤਿਗੁਰੁ ਨਾਨਕ ਦੇਉ ਹੈ ਗੁਰੁ ਅੰਗਦੁ ਅੰਗਹੁ ਉਪਜਾਇਆ ।

ਅੰਗਦ ਤੇ ਗੁਰੂ ਅਮਰਦਾਸ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮੁ ਗੁਰੂ ਭਾਇਆ ।
ਰਾਮਦਾਸ ਗੁਰੂ ਅਰਜਨ ਛਾਇਆ ॥

(Five Gurus)

The bearer of five lettered name, Nanak Dev, became prominent like God and was called Guru. Guru Nanak Dev is the true Guru who created Guru Angad out of his own limbs. From Guru Angad, Guru Amar Das, the attainer of immortal status of Guru and from him getting the nectar name of the Lord, Guru Ram Das was loved by the people. From Ram Das, like his shadow emerged Guru Arjan Dev.

GANJ NAMA—Bhai Nand Lal

54. The second Guru was first a venerating follower who ultimately turned out to be venerable Guru, and the light of his flambeau was much more than the day light. In fact, externally two but internally identical and one, they are soul-brightening torches; indeed one, but apparently they are two sparks which burn everything except the truth. He (Guru Angad) is the capital of the special people of the court of the Lord and he is the shelter of the people blessed in the Abode of the Truth. Praised by the Supreme Lord, he is the chosen one, by the ever-glowing Lord. "*Alif* of his name (Angad) is all-encompassing the gifts and greatness of high and low ones. The fragrance of *noon* which is full upto brims is benevolent to every (so-called) low and the lowly one. *Gaf* the next syllable of his name is the traveller of that way of the world which always remains in ascending spirits, and the last letter *Dal* is the remedy of all sufferings and pains and further remains beyond all increase and decrease.
55. Guru Angad is he who is the preceptor (Guru) of both the worlds and rewarded by one Oankar, he is the grace for the sinners.
56. Let alone the two worlds, millions of worlds become blessed by his bounties.
57. His body is the treasure of the grace of the forgiver Lord. He has come of the God and remains immersed in the Lord.
58. He is always evident, concealed as well as manifest;

He exists in and out and is all-pervading.

59. He who praises him, indeed eulogizes the true Lord and his truth is the leaf from the book of angels.
60. The tongue of both the worlds cannot praise him fully and before him the courtyard of the soul is also smaller.
- 61 Better, we receive the command (*hukam*) of the Lord through his grace, bounties and glories.
62. Let our head always repose on his feet, and let our heart and life always remain sacrifice unto him.

The Book of the Ten Masters : Puran Singh

Angad had little children for his playmates and companions. He always drew parables from the child mind to teach the great truths to his people.

He took interest in wrestling exercise, and was very fond of manly sports. Another delight was the education of young children. He formed a school round him for their instruction, and he simplified the old characters into a new alphabet, since called *Guru Mukhi*- "*Learnt from the mouth of the Master.*"

MOTHS ROUND THE LAMP

The temple of Bread established by Guru Nanak was kept up by Angad. The whole people came to the new Master : some to be healed and blessed, others to be initiated as disciples. But, once they had come, they all continued, in one way or another, to hover round the magic personality of the Master, Angad, as moths hover round a lamp in the darkness.

ANGAD'S POWER

From Angad, the Master, spontaneously flew sparks of life, and the whole soul of a people caught fire from them. His creative power was shown in the raising of the dead by his presence. He worked in the Unseen, and lived more in the hearts of the people than in himself.

ANGAD AND EMPEROR HUMAYUN

Since the time of Babar, there was an attachment of the imperial dynasty to the throne of Nanak, the first Master, which continued more or less during the whole time of Babar's dynasty in India. This attachment was in

the spirit of saint worship that was so common in the Mussalman world, the belief being that the saints can avert many a calamity by their prayers.

Humayun was defeated by Sher Shah. He came to see Angad to obtain his blessing in regaining the throne. But Angad did not receive him. He was absorbed in play with children, and he heeded not Humayun who deeply offended at this "poor man's" reproof, put his hand on the hilt of his sword; but the sword refused to obey him, and his strength failed. At this, Angad looked up smiling, and said : "Beaten by Sher Shah, you can do no better than strike a faqir with your sword. Better go back to your motherland before you seek to regain your throne."

THE THREE TEMPLES OF ANGAD

Angad reduced to writing the accounts of the travels and sayings of his Master, Nanak, as he could get them related by the disciples who had seen him and who came from far and near. He thus made a beginning of the gift or literature to the people, having at the same time given them an alphabet. In addition to the Temple of Bread and the Temple of song, Angad the Master gave a third, the Temple of Teaching to his people.

CHAPTER-VI

PERSONALITY AND ACCOMPLISHMENTS

God created Guru Nanak who turned out to be a great and new phenomenon. His stormy ideas swept the humanity, and particularly the Indian elite as well as laity not only accepted him the Guru but also he through his ideology of self-respecting spirituality compelled one and all to rethink about the quality of life they were living. Categorisation of humanity into third rate and fourth rate citizens was the height of cruelty towards mankind and in fact it was against even the spirit of the Vedas which were put forth to justify this atrocity. Guru Nanak was strong enough to fight against hypocrisies inequalities and senseless ritualism. He without caring for his own caste or family he belonged to, right from the beginning of his life upto the end, kept on burning the flame of the crusade he had started in favour of the so-called low caste and down trodden ones. He produced a new philosophy of truth, a new ideology for spirituo temporal concerns alongwith a new model of dialogue which was *samvad* and not the *vadvivad* or *shastrarth* (polemics) wherein the ego-generating victory had ever remained as the motive force. Being man of letters and the man for equal status to the spirituo-temporal concern in life, Guru Nanak was the first person in the history of socio-religious ethos of India who used word 'Hindustan' in his hymns. That is why one might say that the ideas put forth by Guru Nanak were altogether

new which are neither a continuation of Sant tradition nor an offshoot of any other ideology. The terminology and conceptual framework of Guru Nanak, is of course the same but the innovative treatment to them and creation of applied philosophy of life are his own distinct contributions to Indian philosophy. Prof. Niharranjan Ray discusses thread bare the question of Guru Nanak's indebtedness to Kabir and the Sant tradition. He avers : Sikhism, (the creation of Guru Nanak), I must point out, is not just Kabirism; it is not just a continuation of the Sant tradition either. Guru Nanak accepted both but oriented and organized them in a manner, imparted to them such a coherence, and what is more, such a social purpose as to enable one to construct a systematized theology from beginning to end, lay down the major lineaments of a religious and spiritual discipline and the step by step process leading to the ultimate goal of an ineffable mystical experience of union with the absolute and ultimate. In the process what emerged was something different altogether but not detached from Kabirism and the Sant tradition. The emergence became a distinct entity with a separate identity of its own, which Kabirism could not be; the latter ended up by continuing to remain as a part of Sant tradition, by far the best part perhaps. This new emergence is what has come to be known as Sikhism.

This new emergence in the shape of Sikhism was going to have new repercussions on the Indian sub-continent for ages to come, because this was a new faith which encompassed in it the philosophy of Shabda-Guru, philosophy of sacrifice for others and the altogether new philosophy of Ecumenism and equality. This new phenomenon created by Guru Nanak required for its proper channelization a very devoted and tough personality who

could develop as well as protect the spirituo-ethical institutions created by the Guru for the welfare of the mankind. Such a spirit was found in Bhai Lahina who by dint of his perseverance, devotion and utmost obedience became Angad (born of limb) of Guru Nanak and spread the ideology of Guru Nanak. He was perhaps, the first disciple in religious history who was offered Guruship by the Guru while the Guru himself was alive. However, Guru Angad had to undergo severe tests. On his nomination as the Guru, the second Nanak, *Ramkali ki Var* by Satta and Balvand gives exposition to the wonder of people by delineating that the world awefully seeks to know that by appointing a disciple as Guru in preference to his sons, why and how the Guru (Nanak) made the Ganges flow in a different direction. Guru Nanak, who was himself master and supreme Lord of the world uttered his words aloud : He (Guru Angad) has churned the holy Word by making mountain of absorption the churning rod and control over the worldly desires as the string. He churned out all the fourteen jewels (of wisdom) and illuminated the world'. Moreover, before waving the canopy of Guruship over his head, he was thoroughly examined; his pot of body and mind was minutely knocked and shaken in order to find it in the solid shape. As it was an open secret, people came to know well that when thoroughly examined, fully cleansed and disciplined only then Lahina was offered Guruship.

While defining the qualities of the personality of Guru Angad, Bhai Gurdas in his *Varan* (24.6) says that the wonder met the wonder and becoming wondrous got imbued with the wonder (Guru Nanak). Bhai Gurdas very well understands that wonder (*Vismad*) is the key term in the epistemology created by Guru Nanak in his *magnum*

opus Japu (ji). In this philosophical longer hymn, in the thirty-fifth stanza Guru Nanak establishes the sense of wonder (*awe-vismad*) as the valid source of valid knowledge. He while defining the vastness and variety of the universe creates *vismad* as it is created in the heart of an innocent child when he happens to see the expansive world around. Man having attained such a state, loses his ego (*haumai*) which has been considered by Guru Angad Dev as chronic ailment and thus source of all tensions required to be eschewed. Bhai Gurdas very aptly says that both the wonders (Guru Nanak and Guru Angad) got fused into one another. The light of Guru Angad immersed in the light (of Guru Nanak), the delight of the wisdom of Guru (*gurmat*) was attained, the sufferings of *haumai-oriented* evil-mindedness got burnt and wiped out. Moving on the highway of holy congregation, the truth (Guru Angad) has merged into the truth (Guru Nanak Dev). Indeed, Lahina became the light of Baba Nanak's House. At another place Bhai Gurdas terms Guru Angad as the worthy son of Baba Nanak. As we have already seen, as and when whatever was asked by the Guru to his sons to accomplish they either evaded or flatly refused. Balvand says candidly in *Ramkali Ki Var*, that the sons of Guru Nanak did not obey the decree of their father and turned their faces away from the holy preceptor. Their hearts were already dishonest and that is why they disobeyed and loaded with the ego upon their heads they roamed here and there. On the other hand, as says Bhai Gurdas in his *Varan* (24.7), Guru Angad adopting truth, contentment, compassion, dharma, richness (of heart and mind) and discriminatory wisdom (*vichar*), and by repudiating greed, infatuation and ego became a worthy son in the family of Baba (Nanak). In the very next *pauri* of the same *Var* Bhai Gurdas uses

attribute of Diamond for Guru Nanak as well as Guru Angad Dev. The symbol used is very befitting because Guru Nanak for whole of his life stood firm in his convictions like an invincible rock of diamond whom the infatuation of family ties, opposition from the so-called high-ups and his advancing age could not shake and deviate. He found these qualities in Lahina and made him his limb from which the tree of nectar fruits in the name of Guru Angad, flourished. The diamond cut another diamond to shape it to reflect the effulgence of the Divine light of the Lord and both merged in one another. Angad, the Guru became so competent that he could also produce another Guru in the form of Guru Amar Das.

Guru Nanak, had profusely dwelt upon the contradictions of the life of people living under slavery, earlier of the Pathans and later on of the Mughals. In *Var Asa* he had taken notice of the dual life of those Hindus who had accepted the high offices of the Mughal court and had been adopting the Muslim customs and culture at the court. The Guru says clearly that outwardly they would recite the holy books of the Muslims but inside their hearts, they would go on worshipping the idols of their gods and goddesses (GGS, 471). Not only that, the Guru had seen that the Kshatriyas had abandoned their duties of taking care of their motherland and to please their Masters they had forsaken their own language and as a consequence, their own culture as well. It is the irony of the situation that Muslims are called Malechchas by Hindus but because of want of self-respect they have now given preference to Persian over their own mother tongue (GGS, 663).

In Measure Basant, Guru Nanak delineates the erstwhile prevalent conduct of the people of medieval India. He tells that Primal Supreme Being is now known

as Allah and this age is of the Muslim sheikhs. Such is the current practice that deities and temples of Hindus are taxed. Now the ablution is done in Muslim way, the prayer is known as *namaz* and the Lord also now figures wearing blue attire. In each home each one is now addressed with honorific Mian and not only this much, O man, you have adopted strange languages like Arabic, Persian etc. (GGS, 1191).

Guru Nanak through his hymns gave a clarion call to the Indian masses as well as the elite for protecting and preserving their languages and cultures. He adopted Punjabi for his hymns which was at that time written in Mahajani script close to Gurmukhi which required a lot of improvements. Guru Angad Dev being too close to the first Master undertook to work on the script of Punjabi language and as we have seen elsewhere that as a matter of routine he at Khadur Sahib taught the children Punjabi and improvised the existing script of the language. Professor S.S. Joshi of Punjabi University, who is an eminent scholar of Linguistics and Punjabi language in his latest article entitled 'Guru Angad Dev and Gurmukhi script' has not only justified diligently the attribution of Gurmukhi script to Guru Angad Dev, he rather goes beyond this to say that by his (Guru Angad Dev's) contribution, the great Guru has placed Gurmukhi on the same pedestal where Hebrew, Devanagari and Arabic are. Since it will make an informative and interesting reading for the reader we take pleasure in presenting and reproducing some of the portions from his write-up on the topic as under :

'It is a fact that the prevalent modern form of Gurmukhi script was given by Guru Angad Dev. It is correct that many graphs of this script had already assumed definite shapes even before Guru Nanak Dev. But the task of presenting

these in a scientific order was performed by Guru Angad Dev. Two *Pattis* in Asa Measure have been included in Guru Granth Sahib. The first belongs to Guru Nanak Dev whereas the second is ascribed to Guru Amar Das. *Patti* is a distinct poetic form of Punjabi. In literature that creation came to be known as *Patti* in which a poetic interpretation of the orthography was presented in alphabetic order and in verse. The *patti* of Guru Nanak is based on some proto-Gurmukhi script which comprised thirty-five letters. (Retroflex r) 'ੜ' is included in this. The alphabetic order in this is somewhat different from the present order of the orthography. This orthography, however, has in a similar manner graphs representing palatals, retroflex, dental and labial graphs and y (ਯ), r (ਰ), l (ਲ), v (ਵ) and r (ੜ) as in Gurmukhi. In the velar series the four graphs resemble Gurmukhi order but the ñ (ਙ) does not. s (ਸ), i (ਇ), u (ਉ) and ñ (ਙ) are placed in the beginning and h (ਹ) and a (ਅ) at the end. It becomes clear that before the creation of this *Patti* the present order of Gurmukhi had not been decided, but the number of graphs at thirty-five and their pronunciation had definitely taken shape. By the thirty-five Pauris of this Bani, stress has been laid on union with Almighty through the singing of praises. Alongside, an emotional expression of the philosophical and religious principles of Guru Nanak Dev has also taken place.

On the basis of above mentioned, we can conclude that the thirty-five graphs of Gurumukhi script and their pronunciation had been decided well before Guru Nanak Dev. The present prevalent serial order has been provided by Guru Angad Dev. We would like to talk about its scientific background. The present Gurmukhi script starts from u (ਉ) instead of the traditional a (ਅ), which is its

specific quality and uniqueness also.

Orthographies in vogue in India and also those famous all over the world start from a (ਅ) only. In Devanagari the alphabetic order is also a, i, u (अ, इ, उ). It is believed that the place of articulation of a (ਅ) is the glottis, that of i (इ) is the palate and that u (उ) is pronounced at the lips. But the present day scientific researches do not subscribe to this view. In the production of vowel sounds the manner is more important than the place of articulation. The sound of उ (u) is produced by raising the back part of the tongue alongwith the simultaneous rounding of the lips. During the production of ਅ (a) the central part of the tongue is raised somewhat to impede the passage of the air-stream. For the production of i (इ) the front part of the tongue is raised. This way, the order of production of u, a, i (उ, ਅ, इ) becomes from back-to-front. It is worth noting here that the order of arrangement of the stop consonants to follow is also the same. The velar stops are produced by the back part of the tongue touching the velum. The place of articulation for the palatal stops is the hard palate. The retroflex stops are produced by the contact of the lower surface of the tip of the tongue in the hard palatal region. Dental stops are produced by the contact of the front part of the tongue with the teeth. In the production of the labial stops the tongue does not play any part and these sounds are produced by lips coming into contact with each other.

In the first line ਙ and ਞ have been placed after ਉ, ਅ, ਏ. These two letters represent fricatives. Like vowels, these are also non-stop sounds. The placement of these two alongside ਉ, ਅ and ਏ is an ample proof of scientific thinking. ਝ, ਞ, ਞ and ਞ appear in the last line. ਞ is the unique feature of Gurmukhi script. There is no such graph to represent

this sound in any other script like Devanagari, Sharda, Takri, Siddh Matrika etc. ਝ is a successful proof of the expression of Punjabi pronunciation and this exhibits the deep scientific understanding of the creator of the modern Gurmukhi system.

The present day and modern arrangement of the graphs of Gurmukhi orthography augurs very well with the latest researches in the field of Phonetics. More significant contribution of Guru Angad Dev is to adopt Gurmukhi Script as the most appropriate medium for penning down Gurbani and Gurmat literature. He prepared a Primer (ਬਾਣ ਬੋਧ) for teaching Gurmukhi to young students whom he liked teaching himself. He encouraged the writers and scribes to 'adopt Gurmukhi for creating literature in Punjabi language. The use of modern form of Gurmukhi for Gurbani, Gurmat literature and Punjabi language is such an achievement of the history of Modern Indian languages that we can easily feel proud of it. This is a result of the farsightedness and scientific bent of mind of the great Guru Angad Dev. Anyhow, the Guru by making Gurmukhi as the medium of writing the Holy Bani has put Gurmukhi on the same pedestal as enjoyed by Hebrew, Arabic and Devanagari scripts. This way, the faithfuls have only expressed their genuine gratitude by believing that Gurmukhi was created by Guru Angad Dev. By re-establishing Gurmukhi that had reached the point of extinction, the Guru has accomplished such a significant deed which must be appreciated in words that it richly deserves'.

In the *savaiyas* of Bhattas, they often call Guru Nanak a Raj yogi and compare him with the heroes of ancient times. Bhatt Kalasahar while wishing to proclaim the virtuous deeds of Guru Angad in all the continents

compares him with king Janak and the lotus in context with the detachedness. He further says that Guru Angad wearing the armour of modesty has torn away the maya around. In the fifth stanza of the Savaiye Mahala II, Kalasahar, whereas reiterates many qualities of the personality of Guru Angad Dev adds one more dimension to the person of the Guru as follows: your glance proves to be dispeller of darkness (of ignorance) and destroyer of sins and evils. Guru Angad is subjugator of avarice and attachment and cherisher of those who seek his shelter. Garnering the spiritual joy, his word is the natural art of pouring the nectar. O Kalasahar, lion like son of Pheru, Lahina born of the limbs of Nanak as Angad practises the supreme Rajyoga.

This allusion by Kalasahar to Raj yoga is very apt because we have already seen that in the early years of his life Bhai Lahina being a reputed priest (*pujari*) at Khadur was not only practising *mantra yoga*, the basis of idol worship but was organising every year a pilgrimage along with other devotees to the *shaktipith* of Jvalamukhi where other varieties of yoga such as Hathayoga and Layayog etc. were practised, through which the stress upon the control of various systems of body was given preference. For controlling these systems many cumbersome physical exercises (*asans*) were invented by the adept yogis and many miraculous powers are said to have been attained by the yogis. Yogis could grant boons as well as curses when pleased or offended. They became a separate and super class apart from already existing fourfold division of the society. Since they were supposed to have powers, they were feared rather than loved by the people.

The practice of Raj yoga (by Patanjali) is a system which is the critique of the systems of yoga but it does not impress much upon the systems of body, the control

of breath and its ethical values in the form of yama and *niymas* notwithstanding. Instead of stubborn control over body and then upon mind, the Rajyoga directly deals with the control of mind and for that, the rigour of different postures and purificatory actions is not held as necessary in it. That is why it is named Rajyoga and all the great mystics, saints and enlightened ones have been termed as the Rajyogis. The spiritual growth of Guru Angad under the guidance of Guru Nanak is not only amazing but also a boon for the growth of Sikh philosophy and culture which ultimately changed the destiny of Indian masses as well as the elite classes.

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